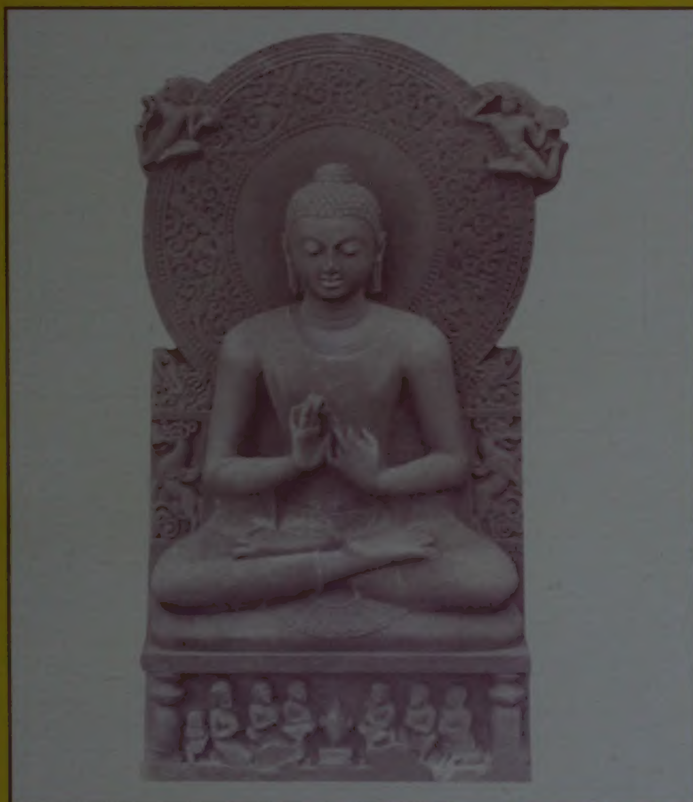
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(Research Centre recognised by the University of Kerala
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Editor's Note

Our scriptures have always considered the concept of *yajña* as the basis of the whole universe where everything is related to everything else. The Vedānta emphasizes the need of give-and-take. *Yajña* means an action oriented to the welfare of all. The *Gītā* clearly explains the idea thus:

Karma brahmodbhavaṁ viddhi
brahmākṣarasamudbhavaṁ
Tasmāt sarvagataṁ brahma
nityaṁ yajñe pratiṣṭhitaṁ. 3.15

Know that action originates from Brahman (the Veda), and Brahman originates from the Imperishable. Therefore the all-pervading Brahman (the Veda) eternally rests in the sacrifice.

Thus whenever one performs a dedicated action, one is already expressing that infinite Brahman, the Imperishable Reality. The whole of ethical life is concentrated in two principles: *renunciation* and *service*. If the self-centred ego is renounced, then every action becomes service. Service cannot be done without some form of renunciation. Swami Ranganathananda explains this Upaniṣadic thought further thus: "In our daily lives, in inter-personal relationships, we observe that we achieve the greatest joy not when we affirm ourselves, but when we deny ourselves. ... Thus renunciation is not a mere negation; it is a negation leading to a larger affirmation."

Kochi - 32,
15-04-2008.

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निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

— *Śrīmad Bhagavad Gītā XV. 5*

Free from pride and delusion, overcoming the evil of attachment, ever devoted to spiritual pursuits, rid of desires and the dual throng named pleasure and pain, the wise go to that immutable goal.

Concept of Difference in Dvaita Philosophy

Dr. P. Sasikala

Dvaita philosophy is known after the name of Śrī Madhvācārya. The term dvaita is generally translated as dualism or pluralism in English. The name of the system itself indicates its main principles and its contradiction with the Advaita system of philosophy. Madhavācārya, the author of *Sarvadarśanasaṁgraha* names it as *Pūrṇaprajñadarśanaṁ*. Madhva and his disciples term it as *Tattvavāda* which conveys the realistic nature of this system. The term dvaita indicates the two orders of reality accepted in Madhva's philosophy. It signifies the fundamental distinction between the individual souls and Supreme Being. Madhva accepts God as the one and only independent principle and all other entities depend upon Him; but the two principles are real also.[1] It is in this sense the system is called dvaita. Actually the term dvaita was used in the days before Madhva's system of philosophy came to be known. Śaṅkara in his *Brahmasūtrabhāṣya*[1] used the term dvaita. To him the dvaitins are those who do not accept the identity of individual soul with the Absolute One. In this aspect Sāṅkhya and Yoga systems can be called dvaita. Again in

the commentary of *Bhagavad-Gītā* he describes dvaitins as having a realistic outlook. Both these observations are true in the case of Madhva's philosophy. Śaṅkara used the term to denote realism and pluralism. Madhva's system has both these characteristic features. It is realistic, pluralistic and also theistic.

Among the schools of Vedānta, Śaṅkara's system of advaita is accepted as the earliest one. It remained unhurt for centuries until the rise of the Bhagavata cult in South India. The first challenge to advaita was from Rāmānuja, the propounder of Viśiṣṭādvaita philosophy. It was in the second half of the 11th century A.D. But the most powerful reaction to advaita came from Madhva (1238-1317 A.D.) who challenged the doctrines of advaita with his dialectical brilliance.

Being a realistic philosophy, dvaita accepts the reality of the world and individual souls (*jīvas*). It also recognizes the difference between them. Viṣṇu or Nārāyaṇa is the Supreme God. He is the creator and regulator. He is the one and only independent reality. All other objects depend upon Him. Viṣṇu is qualified with all auspicious attributes. The individual souls are eternal. Devotion along with the real knowledge of God is the means of liberation.

The basic doctrines of dvaita philosophy are theism, realism and pluralism. While Śaṅkara paid all his brilliance to establish the doctrine of non-difference (abhedha), Madhva paid all his skill to repudiate Śaṅkara's theories and establish the doctrine of difference. Śaṅkara substantiates his theory of

non-difference with the staunch support of the *Upaniṣads*. Madhva uses the same path to establish difference. Some of his upaniṣadic interpretations are quite novel; different from that of his forerunners. The concept of difference has been criticized by many eminent dialecticians of the Advaita school such as Maṇḍana, Vimuktātman and Śrīharṣa. Madhva has taken due note of all their criticisms. In reply to them, he established the doctrine of difference. He fulfills his mission by re-interpreting the identity texts (*abhedaśrutis*) and thereby repudiating the doctrine of non-difference.

Nature of difference

According to Madhva, difference is the very nature of an object. It cannot be comprehended either as an attribute or a substantive. Actually the idea of attribute and substantive depends upon *bheda*. Nor can it be comprehended as *dharmī* or *pratiyogī*, but it is an internal attribute of the object. One can understand difference with the very knowledge of an object. When one comprehends a cow, he knows it with its distinction from all other objects. Madhva claims that if difference is not the very nature of an object, one cannot understand its difference from all other objects, along with its very knowledge.

An important doubt is raised in this context. If the difference is the very nature of an object, the words referring to the object and difference will become synonymous i.e., if a cloth and its difference from an object are identical, can the cloth be called difference? This contention can be seen

both in *Iṣṭasiddhi*[3] and *Khaṇḍana khaṇḍa khādya*[4] Jayatīrtha, the great dialectician and commentator of Madhva has explained this contention and given its answer. Jayatīrtha answers the doubt with the introduction of a new concept called *saviśeṣabheda* (identity in difference). Even though there is no difference between object and difference, still there is difference between them. This difference is called *viśeṣa*. Hence there prevails an *abheda* with *viśeṣa (saviśeṣabheda)* between the object and difference. Madhva points out that even the Advaitins have accepted such a concept of *viśeṣa* that they accept the distinction of *Brahman* from all other objects by quoting the *śruti 'neti neti'*.[5]

The objection that difference cannot be viewed as the nature of things, as it is apprehended only relatively to the perception of a given object *(dharmī)* and that from it differs (*pratiyogī*), is also answered. In dvaita, difference is the very nature of things. Just as in advaita the identity of *jīva* and *Brahman*, though the same as the nature of *Brahman*, is yet apprehended only in relation to the term *jīva* and *Brahman*. Similar is the case of difference.

Madhva's doctrine of difference depends on the concept of *viśeṣa*, which is a distinct feature of his philosophy. It is one among the ten categories accepted in dvaita. The concept of *viśeṣa* is regarded as one of the most outstanding contributions to the ontology of Indian philosophy. "It is the fulcrum of Madhva's system. Madhva's concept of difference, pluralism and realism revolve round the pivot of *viśeṣa*."[6] It is this doctrine that enables him to expound his pluralism.

Viśeṣa is the intrinsic power of a thing. In his *Vādāvali*, Jayatīrtha defines *viśeṣa* as the potency of things – *'svanirvāhako viśeṣo nāma padārthaśaktiḥ'*. It is the peculiar characteristic of things which makes description of difference possible, where identity exists actually. Madhva's concept of *viśeṣa* is entirely different from the *viśeṣa* of the Nyāya-Vaiśeṣika schools. To them *viśeṣas* are restricted to eternal entities alone. But Madhva's *viśeṣas* are not confined to eternal substances. They exist in non-eternals also. The purpose and function of *viśeṣas* too are different in the two systems. According to Vaiśeṣikas, the *viśeṣas* distinguish one eternal entity from another. They operate only in the case of absolute difference. But the function of *viśeṣas* in dvaita philosophy is not merely to distinguish but to unify the parts as a whole.

Madhva explains the relation between substance and attributes with the doctrine of *viśeṣa*. He rejects the theories of substance - attribute relation put forth by Naiyāyikās, Advaitins and Mīmāṁsakās. According to Naiyāyikās the substance and attributes are entirely different from each other (*atyantabhinna*). Advaitins hold the view that both are identical with each other. But the Bhaṭṭa school of Mīmāmsakās say that both are identical and different at the same time (*bhinnābhinna*). Madhva puts forth a new theory called *saviśeṣabheda.* Madhva made use of this doctrine in explaining the relation between Brahman and its attributes. The attributes of Brahman are the same as its being. It is with the doctrine of *saviśeṣabheda* that Madhva establishes his theory of difference. When Madhva states that difference is the very

nature of an object, it should not be understood in the sense that object and bhedha are synonymns. The *saviśeṣabheda* is accepted only between the existing object and difference.[7]

To Madhva difference is a reality. It is comprehended by perception which cannot be repudiated by inference or verbal testimony. For establishing the reality of difference Madhva repudiates the arguments of Advaitins, the advocates the unreality of world consisting of difference.

The five-fold difference

According to Madhva the world is real and it consists of difference. In his work *Viṣṇutattvanirṇaya*, Madhva analyses the word *prapañca* to substantiate his doctrine. The word *prapañca* is conventionally used to denote the world. But according to Madhva it etymologically indicates the five-fold difference. It is derived from the root *pancan* with suffix *da* signifies 'kind'. The prefix *pra* denotes excellence or value. Thus the word *prapañca* denotes 'five-fold difference'.

The five-fold difference is constituted by three entities *viz. Brahman, (Īśvara) Prakṛti (jaḍa) and jīva.* To Madhva the five kinds of difference are :

1. Between God and *jīvās*.
2. Among jīvās themselves
3. Between *jaḍās* (non-sentient) and God.
4. Among *jaḍās*
5. Between *jīvās* and *jaḍās*.

In refutation of the theory of identity (non-difference) Madhva takes up the task of reinterpreting the texts of identity (*abhedaśrutis)* quoted by the Advaitins in support of their doctrines.The most notable among them is the interpretation of *'tattvamasi'*[8] the most lauded *mahāvākya* of the advaitins. Madhva reads the texts as *atat-tvaṁ-asi* which clearly conveys difference. His interpretation of the passages *'Ahaṁ Brahmāsmi,*[9] *'Na tu tad dvitīyamasti,'*[10] *'Brahmaveda Brahmaiva bhavati'*, etc are also worth mentioning. According to Madhva the vedic scriptures convey difference. If difference is not real, the scriptures will be invalid, for they do not convey truth. So the concept of non-difference is not the the purport of Vedas. It is against all *pramāṇās* and experience of a person. Nobody has the experience that he is one with God. The individual soul undergoes all miseries. This reveals the fact that individual soul is different from God. Therefore, the purport of srutis is not but difference.

To substantiate his arguments Madhva interprets the well-known identity texts. He analyses them textually and contextually. The sixth chapter of *Chāndogya* is examined very logically in *Viṣṇutattvanirṇaya.* There he makes use of etymology and grammar very skillfully. Madhva establishes that none of the nine examples cited there can prove identity between individual soul and Brahman. The analysis of the context and illustrations given there led him to split the passage as 'atat tvaṁ asi' (that art not thou). To Madhva all the examples illustrated there are to prove the dependency of the individual soul on God : not their identity. In *Viṣṇutattvanirṇaya,*

the passages from *Chāndogya, Māṇḍūkya and Taittirīya Upaniṣads* are taken for discussion as well. All of them are generally accepted as passages of identity. Through taking a different path from the conventional interpretations, Madhva inspired the readers to think differently.

Advaitins, the advocates of non-difference, accept the difference perceived through sense organs as mere empirical, caused by Māya. To them this world consisting of difference is not but an illusion. They define illusory objects as neither real nor unreal (*sadasadvilakṣaṇa*). The world is such an illusory object superimposed on the one and only Brahman. So are the individual souls. The cause of this superimposition is ignorance or avidyā otherwise called Māya. Śaṅkara considers avidyā as the upādhi (adjunct) to cause difference. Madhva objects this theory also. He rejects the concept of Māya as an adjunct of Brahman in his works *Māyāvādakhaṇḍana* and *Upādhikhaṇḍana*. Madhva also rejects the advaita theory of causality. The two prominent theories put forth by the post-Śaṅkara advaitins were *ekajīvavāda* (theory of one individual soul as the cause of the world) and *bahujīvavāda* (theory of many individual souls as the cause of the world). Madhva questions the tenability of both the theories. To Sankara *Brahman* is both material and efficient cause of the world whereas to Madhva *Brahman* is only the material cause of the world.

Madhva accepts the difference of individual souls from Brahman not only at empirical level but at the state of liberation also. His concept of liberation is quite opposite to

that of advaita. To advaita liberation is the liquidation of individual self; becoming one with Brahman. But Madhva lays great emphasis on the survival of individual souls in liberated state. Each individual soul is distinct from Brahman and distinct among themselves even in liberation. The liberated enjoys all blissful experiences. He remains near God. The similar concept can be seen in *Taittirīyopaniṣad*[11] and *Chāndogyopaniṣad.*[12] Madhva's theory of difference is primarily based on perception which is considered as the strongest among *pramāṇās*. Then he seeks support from scriptures also. In support of his theory of difference, Madhva often quotes *Muṇḍaka* and *Śvetāśvatara Upaniṣads*. Being a theistic philosophy, dvaita gives an important place to devotion. Madhva defines devotion as the deep love for god inspired by the knowledge of His Majesty. Knowledge is a constituent of devotion. Knowledge generates devotion and devotion strengthens knowledge. The doctrine of bhakti is relevant only in a philosophy which accepts difference between God and Individual Soul. Thus Dvaita being a philosophy which has its base on experience can never deny the experience of difference.

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11. II, 1, 1.

12. VII, 12, 3.

Just as rivers, as they flow, merge in the ocean giving up their (separate) names and forms, so the knowing one, freed from name and form, attains the luminous supreme Self, which is beyond (even) the (other) supreme (namely, nature in its undifferentiated state).

— Muṇḍaka Upaniṣad III 2.8.

The truths of the Upaniṣads are before you. Take them up, live up to them, and the salvation of India will be at hand.

— Swami Vivekananda, Complete Works Vol. III, p.225.

Nyāyaśāstra Is a Pramāṇaśāstra

Dr. P.N. Laijamma

The ancient Hindus classified the systems of Indian Philosophy into two i.e., Āstika and Nāstika. Mokṣa or final emancipation from the earthly bondage, forms the chief aim of every system of Philosophy in ancient India. The final emancipation can be attained through the correct knowledge of the objects. The Ātma or self is attaining liberation through the Yathārthajñāna or Prema of the objects of knowledge. The real knowledge gives the discriminative power to a man, which enables him to accept or reject the things. So it is clear that the true knowledge is the root cause of the success of human being.

According to the Nyāya philosophy, the knowledge being a quality and the soul being its substratum, the soul is the samavāyikāraṇa of the knowledge. The soul acquires the knowledge with the help of the sense organs. Logicians accept four kinds of valid knowledge. They are Perception, Inference, Comparison and Verbal testimony. The means of valid knowledge are Pratyakṣa, Anumāna, Upamāna and Śabda. One who is being guided by the desire to seek the object and lead to the activity is called pramātā. Pramāṇa is the instrument by which the knower rightly knows the object. Prameya is

the object which is the indispensable means for the attainment of the highest end of life. The means of knowledge provides the path for correct understanding of the worldly objects as well as the metaphysical investigation. The naiyāyikās divide the knowledge into two as anubhava and smṛti. Anubhava is again divided into two yathārtha and ayathārtha. Yathārthānubhava is otherwise called pramā or pramiti and ayathārthānubhava is called bhrama or apramā.

Gautama says in his Nyāyasūtra that the real knowledge of the sixteen categories leads to "Summum bonum" or Liberation. Saṁsāra is a beginningless series of births and deaths. It is a bondage due to ignorance. The Nyāya describes the bondage as sorrow and the sorrow is due to birth, birth is due to action, action is due to desire, hatred, etc., and desire etc., are due to false knowledge. So when the false knowledge is lost, then the desire etc., will not occur. When there isn't desire etc., then the actions (merit or demerit) cannot exist. When there is no action (adṛṣṭa) then the series of births and deaths will not occur. When the series of births and deaths are hindered, then there is no chance for sorrow. The total absence of sorrow is liberation. Thus it became clear that through the true knowledge liberation can be attained. For attaining true knowledge, the means of valid knowledge are very necessary. Thus the means of valid knowledge possesses an important place in all systems of philosophy. The Nyāyadarśana is a system which defines and describes the means of valid knowledge in a systematic way. So it became famous as Pramāṇaśāstra – the science of logic and Epistemology.

The tradition of dealing with the issue of the pramāṇas or the true means of knowledge commenced with the Nyāya system in Indian Philosophy. So Nyāya system stands first to attach priority to this problem even though it is discussed in all the major schools like the Mīmāṁsakās, Vaiśeṣikas, Buddhists and others.

The history of Indian logic may be divided into three periods viz. Ancient (650 B.C. – 100 A.D.) medieval (upto 1200 A.D.)[1] and modern period (900 A.D.). The standard texts for each of these periods are *Nyāyasūtra* of Gautama, *Pramāṇasamuchaya* by Diṅnāga and *Tattvacintāmaṇi* by Gaṅgeśa Upādhyāya respectively. The ancient period of Nyāyaśāstra begins with Gautama, his *Nyāyasūtra* being the basic text. It began to attain its development with the *Nyāyabhāṣya* of Vātsyāyana. *Nyāyavārtika* of Uddyotakara, *Nyāyavārtikatatparyatikā* of Vācaspati Miśra and *Nyāyavārtikātātparyaṭīkā pariśudhi* of Udayanācārya are the expositors of Nyāyadarśana. It was in the medieval school of Indian logic that pramāṇa gained supremacy. Jaina and Buddhists were two powerful sects who conducted the matter and method of the medieval period which makes the period different from ancient school. The ancient period deals with the doctrine of soul and its salvation as well as the rules of debate and true reasoning. During the medieval period the Buddhist and Jaina schools attained strength. *Pramāṇasamuchaya* of Diṅnāga (557-569 A.D.) was the standard text of Buddha logic. The medieval period mainly deals with one category viz., Pramāṇa which touches upon other categories. In this

period numerous technical terms are coined and the theory of syllogism was given more importance.

The medieval logic thus formed, came to be known as pramāṇaśāstra the science of right knowledge. After Diṅnāga, the realistic school also turned to epistemology because they had to face new challenge of Diṅnāga school against realism. As all Orthodox realistic schools were the main targets of attack by the Diṅnāga school, they shaped their epistemology. Nyāyavaiśeṣika did not change so much its theories but they received new devices to meet the objection of the opponent. This epistemology became the principal branch of philosophy.

Epistemology the theory of knowledge acquired special importance in European philosophy, in the modern period, particularly in the philosophies of Locke, Hume and Kant.[2] Kant thinks that without a prior critical examination of the elements, sources and limits of knowledge, we should not engage in metaphysical discussion. So he regarded all previous philosophy as dogmatic as contrasted with his own critical philosophy. In more recent time, however, the new American realists have tried to oppose the general modern European trend, initiated by Kant, that is, the theory of reality. They are led to this position by a kind of reaction against the use of epistemology made by most modern idealists for establishing idealistic theory of reality.

But in India the position had been otherwise from the very beginning in different systems of philosophy until recent times. Discussions on the problem of knowledge have formed an essential part of philosophy. All schools of Indian Philosophy

regarded ignorance as the root cause of human sufferings. So the knowledge is necessary to overcome or minimize suffering of the human being. Vātsyāyana voices the feelings of all Indian thinkers on this matter while commenting upon the first sūtra of Gautama. He says that the study of the pramāṇās is necessary, because through it alone we can properly know reality and thereby guide our actions so as to be able to attain desirable ends and avoid sufferings.

The Concept of Pramāṇa

Pramāṇa is the most effective cause of pramā. Pramāyāḥ Karaṇaṁ pramāṇaṁ. The word karaṇa is defined variously by different philosophers. According to Pāṇini the most[3] effective cause is called Karaṇa. In Nyāya philosophy uncommon cause (Asādhāraṇakāraṇaṁ)[4] and the cause having an action (vyāpāra) are called karaṇa. According to certain Naiyāyikās, vyāpāravadasādhāraṇaṁ kāraṇaṁ kāraṇaṁ, but certain other Naiyāyikās say that phalayogavyavacchinnaṁ kāraṇaṁ kāraṇaṁ.

Pramā, pramāta, prameya, pramāṇa are the four important aspects of epistemology. Although four aspects equally deserve the same consideration, the pramāṇās are said to be the most important. The supreme importance of the pramāṇas amongst the four objects is due to its being the direct cause of the real knowledge. The other three factors depend upon pramāṇa for their existence. Uddyotakara gives a clear-cut picture about the concept of the pramāṇas in the Nyāya system. The pramāṇa is regarded as the 'cause' of cognition because it is from the pramāṇa that the cognition proceeds. It is regarded

as instrument because the cognition of object is accomplished by means of pramāṇās. So it is the most efficient means of knowledge for producing the cognition.

The term pramāṇa is an ambiguous one. it is derived from the root 'mā' (to know) with a prifix 'pra' and affix 'lyut'. With the 'lyut' the word pramāṇa can literally give us three meanings viz, the valid cognition pramā when affix used in the abstract sense (bhāva); secondly the cognizers (pramātṛ) when it is used in the sense of agent (kartṛ); and thirdly the means of valid knowledge (sādhana) when it is used in the sense of instrument (karaṇa). In Indian Philosophy it has been used in all the three senses. In Nyāya generally the pramāṇa is used in the third sense. In the case of perception, inference, comparison and verbal testimony, the senses, the knowledge of linga or vyāpti, the knowledge of similarity, and the knowledge of words are the means of valid knowledge respectively.

Gautama does not give any definition of pramāṇa. He simply classifies the means of valid knowledge. Vātsyāyana explains pramāṇa on the basis of its etymology. It is an instrument to produce cognition. Uddyotakara follows the same view of Vātsyāyana. The later writers have accepted pramāṇa as an instrument of valid knowledge. Kaṇāda in sūtra Adustam Vaidya brings to notice of the conception of pramāṇa as free from defects but Vātsyāyana's definition does not embody the character of its being defectless as defined by Kaṇāda. But he employs two new words 'cause' and 'cognition'. The successors of Vatsyāyana, tried to improve the definition of pramāṇa. Vācaspati includes 'artha' or object to definition. He

improved the definition of Pramāṇa as the cause of valid knowledge of an object. Jayantabhaṭṭa the author of *Nyāyamañjarī* holds that pramāṇa is the collection of conscious and unconscious conditions other than the subject and object, that produces a non-erroneous, determinate and valid knowledge of an object. This definition is known as Sāmagripramāṇavāda.[5] Udayana in his *Nyāyakusumañjali* has defined pramāṇa as being the knowledge and not the means of knowledge, although it is within the range of the inseparation treating pramāṇa as instrument. Mīmāṁsakās and Buddhists regard cognition itself as the main factor, in considering the nature of pramāṇa. According to Kumārilabhaṭṭa pramāṇa is phalānumeya jñānavyāpāra, i.e. pramāṇa is the cognitive activity which is inferred from the result of cognition. Pārthasārathi Miśra explains the nature of pramāṇa as the cognition of object, which has not already been cognized and which is also free from defects. His definition of pramāṇa is "agrahītāgrahijñānaṁ pramāṇam". The basic aim of pramāṇa is to test the validity of various convictions. These convictions in general may be brought under the broad heading of jñāna which denotes true or false knowledge, when a man comes across various convictions he deserves to verify the validity with pramāṇa. Perhaps with this intention Vātsyāyana states that Nyāya means the examination[6] of an object through the pramāṇas. According to Buddha's प्रापकज्ञानं प्रमाणम् i.e. the knowledge which makes us reach the object is revealed by it.

Epistemology becomes closely linked with Ontology and both of them again with ethics, knowledge and moral perfection are regarded as necessary to each other in almost

all systems of Indian thought. Sometimes knowledge is regarded as the means to good life, sometime again normal purity is regarded as the two inseparable aspects of perfection. In the course of the development of the Indian systems, interest in epistemology increased and it began to claim a large share in the philosophical discussion of almost every school.

Indian philosophy presents a variety of opinions regarding the source of means of cognition or pramāṇas. Different schools recognize different number and kind of pramāṇas. Their position is as follows:- Carvakas accept only pratyakṣa as the means of valid knowledge. Bauddha and Vaiśeṣika accept two viz. Pratyakṣa and Anumāna. Saṅkhyās and certain Naiyāyikās accept three viz. Pratyakṣa, Anumāna and Sabda. The naiyāyikās accept four pramāṇas – Pratyakṣa, Anumāna, Upāmana and Śabda. Prābhākaramīmāṁsakās accept arthāpatti also along with the four pramāṇas and Bhāṭṭamīmāṁsakās accept anupalabdhi also along with the others. Paurāṇikās accept Saṁbhava and Aitīhya also. Thus it is very clear that there is difference of opinion in the number of valid knowledge.

Notes

1. *History of Indian Logic.*
2. *The Cultural Heritage of India.* p. No. 548.
3. साधकतमं। सू No: I, 42 [*Vaiyākaraṇasiddhāntakaumudī*]
4. *Tarkasaṁgraha.* p. No. 22.
5. Jayantabhaṭṭa, *Nyāyamañjari* Part I p. No. 315.
6. *Nyāyabhāṣya* of Vātsyāyana.

Nyāya and Vaiśeṣika: Two Sister Systems of Indian Philosophy

Dr. S. Sivakumar

The term Indian Logic is usually rendered by the Sanskrit equivalents ānvīkṣikī, Nyāya vistara, Nyāyadarśana, Tarkaśāstra and Pramāṇaśāstra.

Indian Logic is ānvīkṣikī or Nyāyavistara or Nyāyadarśana in the sense that it is a philosophical system of which methodical reasoning or investigation of knowledge got through observation or perception and trustworthy verbal testimony forms the central theme. It is pre-eminently the science of ratiocination or Tarkaśāstra. It is also described as the Pramāṇaśastra or the epistemological science i.e. the theory of the method or grounds of knowledge, chiefly concerned with valid knowledge and its sources.

At a very early stage in the history of Indian Logic, the Vaiśeṣika stress on the inductive phase (pramāṇa prakāreṇa sthāpanārthaṁ) of inference came to be synthesized with its deductive phase in (Anumeya) the Nyāya theory of syllogistic reasoning. So, Indian Logic is also usually described as Nyāya Vaiśeṣika system i.e. Nyāya Realism, Vaiśeṣika i.e. Atomistic Pluralism.

Growth and Development

The story of India's Philosophical systems is a story of India's quest for Truth and of attempts to construct suitable ways and approaches to Truth. Also, on careful scrutiny, we can discern in all this quest and attempts, almost from the beginning, two tendencies, the intuitionistic and the rationalistic, and two chief aims – the achievement of Dharma and the realization of Brahman.

One Ṛgvedic seer boldly intuited the "monistic absolute" in the well-known verse :

'ānīdavātaṁ svadhayā tadekaṁ' (*Ṛgveda*- X-129-2)

"That one breathed breathlessly by itself."

At the same time, we also find another sage exhorting rationalistically :

"saṅgacchadhvaṁ saṁvadadhvaṁ saṁ vo manāṁsi jānatāṁ"

"Meet one another, discuss and understand your minds"

(*Ṛgveda* X-191-2)

These two tendencies came to exhibit themselves throughout the vedic age, in close association with the two aims mentioned above. On one side, as a result of the influence of the rationalistic tendency on the ritualistic aspect of the veda, in due time, there emerged Jaimini's system of pūrvamīmāmsa.

And on the other side, the combined workings of the intuitionistic and rationalistic tendencies in the direction of

spiritual insight and knowledge of truth led to the emergence of the Upaniṣadic philosophy of ātman.

Here we find a strong emphasis on the efficiency and value of intuition, which culminated in Bādarāyaṇā's system of Vedānta. The dominant feature of the Upaniṣadic philosophy is its monistic absolutism, and this led to rationalistic reactions of various types, representing collateral and casual phases of Upaniṣadic thought. Some of them came to be systematized later on – (1) in the dualism and realism of Kapila's Sāṅkhya and the allied discipline of Patanjali's Yoga, (2) in the pluralistic rationalism of Kaṇāda's Vaiśeṣika and its complementary Nyāya of Gautama. (3) Yet others emerging as anti-vedic rebels in the form of the Jaina - syādvāda (may-be-ism), the Vijñānavāda (Idealism) and śūnyavāda (nihilism) of the Buddhists and the Cārvāka materialism.

The Birth of the System

Nyāya - Vaiśeṣika system is the well-known three-fold scheme of self-culture leading to self-realisation in the Upaniṣadic text – 'ātmā vāre draṣṭavyo śṛotavyo mantavyo nididhyāsitavyo' (Br-IV-5).

Thus it is generally accepted that hearing (śravaṇa) or initial comprehension represents the inaugural stage, investigation and discussion with the help of reason (manana) represent the central stage, and constant contemplation (nidhidhyāsana) stands for the culminating stage.

The philosophical debates that were carried on under the auspices of Ajātaśatru and Janaka, indicate that during the period of the Upaniṣads, some logical doctrines should have not only begun to appear but also progressed beyond the nebulous stage.

Before the end of the Upaniṣadic period and prior to the advent of the Buddha, the vedic scriptures embodying the results of the intuitive insight of the vedic and Upaniṣadic seers had asserted their authority so far as to pursuade a large section of rationalistic thinkers to agree to play second fiddle to scriptural authorities. Smṛtikārās like Manu and Yājñavalkya emphatically recognized the importance and value of logical reasoning for a correct comprehension of Dharma as taught by the vedās.

Another section of rationalistic thinkers who did not agree to play a subordinate role to scriptural authorities, perhaps developed and expounded rationalistic doctrines on independent lines, without subjecting themselves to the thraldom of vedic religion and philiosophy. Some of these doctrines perhaps shaped themselves into Sāṅkhya thought of the pre-Buddhistic stage, with a marked degree of hostility to vedic ritualism.

Some other doctrines of this kind gave rise to the pre-Buddhist logic and metaphysics of the Vaiśeṣika with a special leaning in favour of the deductive reasoning based on observation and analysis, and with simple rationalistic scheme of two sources of valid knowledge – perception and inference.

The Vaiśeṣika school mainly concerned with inductive observation and analysis, inferring general laws from particular instances, and the Nyāya School chiefly concerned with the formulation and elucidation of the principles of ratiocination on the basis of inductive reasoning.

The doctrines of these two schools were systematised and redacted in the form of Nyāya Sūtrās and Vaiśeṣika Sūtrās, in all probability not later than the middle of the fourth century B.C. The author of Nyāya Sūtrās is known as Gautama and of Vaiśeṣika Sūtrās as Kaṇāda. Gautama is otherwise known as Akṣapāda and Kaṇāda as Ulūka and Kaśypa.

The names of Vaiśeṣika and Nyāya may be connected with the two aspects of sound reasoning – the analytic or inductive aspect which mounts up from particulars (Viśeṣa) to the general or Universal (Sāmānya), and the synthetic or deductive aspect which moves on from the Universal (Sāmānya) to the particular (Viśeṣa). This inter-relation of the Vaiśeṣika and the Nyāya came to be conceived of as two sister systems in spite of their differences on the metaphysical side. The Vaiśeṣika and the Nyāya are not restricted in their scope and aim to logic in a narrow sense.

The final cessation of all miseries (Apavarga) is the goal of the Vaiśeṣika and the Nyāya. The Vaiśeṣika stresses the analytical side of reasoning and furnishes the metaphysical background and the inductive basis of the Nyāya System.

The Vaiśeṣika material, suitably modified in minor details, the Nyāya builds up a complete system of

epistemology and logic, combined to some extent with psychology, ethics, ontology and religion. Such a mixed composition of Indian philosophical systems is due not to any lack of appreciation of differences of value in different things, but rather to the cultural outlook of India, which is dominated by an intense desire to synthesise all the departments of knowledge in the scheme of progressive realization of life's ends culminating in final emancipation (mukti), conceived of as the summum bonum (Niśṛeyase), the highest good.

The name Tarkasaṅgraha is interpreted by Annaṁbhaṭṭa himself as a compendious elucidation of the nature of substance, qualities and such other ontological categories of the Vaiśeṣika System, which are accepted by the Nyāya System. Annaṁbhaṭṭa has written this treatise called *Tarkasaṅgraha* with the object of introducing beginners to a study of the Nyāya and Vaiśeṣika Systems of Gautama and Kaṇāda.

Conclusion

The Nyāya-Vaiśeṣika system originated in the rationalistic tendency of the Upaniṣadic age. The original current of rationalistic thought came to be broken into two systems, the Vedistic Nyāya and the anti-Vedistic Vaiśeṣika. After some time, there was a rapprochement between these two schismatic developments. The Vaiśeṣika emphasises on the inductive side of reasoning together with its realism and pluralism, served as the basis for the development of the Nyāya theory of deductive reasoning thought of as a well-defined scheme of

syllogistic expression. The Nyāya–Vaiśeṣika is a self-contained system of philosophy.

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One curious fact present in the midst of all our joys and sorrows and struggles, is that we are surely journeying towards freedom. The question was practically this: "What is this universe? From what does it arise? Into what does it go?" And the answer was: "In freedom it rises, in freedom it rests, and into freedom it melts away".

— Swami Vivekananda "Māya and Freedom", Complete Works Vol. II p.125.

Nyāya Traditions in Kerala

Dr. K.K. Ambikadevi

The tradition of Sanskrit literature in Kerala is very rich and varied. It includes all branches of literature like Kāvya, Nātaka, Campu, Śāstra subjects like Vyākaraṇa, Tantra, Mantra, Gaṇita, Śilpavidyā, Vāstuvidyā, Pūrvamīmāṁsā and Uttaramīmāṁsā. Sandeśakāvyās and Stotrakāvyās were also prevalent in Kerala.

There were a number of traditional learning centres for promoting Sanskrit studies in Kerala. The royal courts and the orthodox Brahmin families functioned as some sort of universities in ancient period. All branches of Sanskrit literature were freely dispersed through the traditional method to deserving students. The princes of royal families of Cochin, Travancore and Kozhikode paid special attention to distribute the knowledge of traditional subjects. Moreover Institutions like the Brahmasvam Matham at Thrissur, and many temples under the management of Namboodiri families also had facilities to teach Vedās and sāstras. Kutallur, Payyur, Melputtur, Karingambilly, Desamangalam, etc. were the important learning centres. Payyur and Kutallur were famous centres for the study of Vyākaraṇa and Mīmāṁsā. Many

scholars and poets were the members of Payyur family. This family is situated near Porkalam about 16 miles away to the northwest of Thrissur. About seven generations of Payyur family adorned the unquestionable leadership in the field of Sanskrit śāstrās. They believed that the famous mīmāṁsaka named Maṇḍanamiśra was their ancestor.

Kutallur family was another important centre for Sanskrit learning. This family was also famous for vyākaraṇa studies. In Sanskrit this family is called Saṅgamālaya. This is situated near Pattambi. They believed that the legendary priest Mezhattole Agnihotri was their predecessor.

Gurukulas were the learning centres and they had a pretty long tradition of deep study in different branches of Sanskrit literature. Vyākaraṇa and mīmāṁsa were very popular in the Gurukulas. But Nyāyaśāstra was not so popular in Kerala in the ancient time. Nyāya as a subject did not appear in their curriculum with importance. Vadakkumkur remarks that "the books relating to Nyāyaśāstra were not written by Keralites as independent treatises; so the study of Nyāyaśāstra was not considered as an area of expertise here in ancient days among the scholars."[1] However, we can observe that by the sixteenth century Nyāya was able to get an important position among Sanskritśāstra works.

Melputtur Nārāyaṇabhaṭṭa, the veteran Sanskrit scholar and poet says that he learned tarka from his elder brother named Damodara. Nārāyaṇabhaṭṭa always quotes from the works of Udayanācārya and Gangesopadhyaya as pūrvapakṣa

in his renowned work *Mānameyodoya*. He uses the term 'tarka' in the place of Nyāya in his work. This might be the first work that mentions 'tarka' and 'tārkika' in Kerala literary works. In this work, he praises the impact and influence of tarkasāstra. Udayana states that "he approves 'tarka' to be considered as an anga of Nyāya as Sūtrakāra had proposed."[2] Nārāyaṇabhaṭṭa refers to Udayana as the great Acarya in his philosophical treatises. He observes that, to avoid arthabhasa or uncertainty in meaning the application of 'tarka' is helpful. Tarka, in this sense, is a science that blesses all other pramāṇās.[3] Śāstra is meaningful only if it removes all the doubts and misconceptions regarding its nature and contents." It denotes that the use of Tarka attained an important position as mīmāṁsaśātra in its hair-splitting method of analysis.

Kotungallur Gurukulam and Tripunithura royal court were the main learning centres of Nyāyaśāstra in the 18th century. These centres attracted many Nyāya scholars from outside Kerala. The patrons of Nyāyaśāstra appointed these scholars as teachers. They were very fortunate enough to enjoy sufficient encouragement and highly favourable atmosphere created for the study of Nyāyaśāstra. The kings regarded that it was their duty to give patronage to those scholars who came to Kerala for the pursuit of knowledge. The Nyāya study in Kerala was popularized by the efforts of the scholars named Kumbhakonam Krishna Sastri and Satagopacarya. They were appointed as Nyāya teachers in Kotungallur Kovilakam. Tripunithura acquired eminence in the field of Nyāya under three reputed scholars from Tamil Nadu named Seshacharya,

Satagopacharya and Rangappacharya. Setumadhavadiksitar, the grandson of Sesacharya, an eminent Nyāya scholar was the friend of 'Parikshit' Ramavarman and Sāstrasarman, Mantitta Kunju Namputhiri. The famous scholars of Kerala in Nyāyasāstra named Bhattan Tampuran of Kodungallur, Rajarshi Ramavarma and Parikshit Ramavarman of Tripunithura were the disciples of these reputed scholars. Gradually a long chain of Nyāya scholars adorned Kerala tradition as the disciples of these pandits. The contribution of these scholars should be recognized with gratitude by the lovers of Nyāya, as that chain continues in Kerala upto the modern times. Navyanyāya was more appreciated by students of Kerala than Prācīnanyāya because of the influence of these teachers.

In Kerala, scholars had a tendency of transferring their knowledge orally to their students. They tried to maintain their scholarship through oral teaching. All the members of Cochin royal family were scholars and patrons of Sanskrit learning. Among them two rulers named Rajarshi Ramavarman and Parikshit Ramavarman, deserve special attention because they spent their whole life to popularize Sanskrit especially Nyāyaśāstra. Rajarshi Ramavarman was the abdicated Maharaja and Parikshit Ramavarman was the ruler of the Cochin State.

The contribution of Rajarshi Ramavarman is not only as the author of works in Nyāya but his endeavours for the preservation and advancement of the indigenous system of Sanskrit studies in its higher level are also noteworthy. He

established the Saṁskṛta Pāṭhaśāla in the 1914 in the name of his teacher Seshacarya. Later it developed as the Govt. Sanskrit College, Tripunithura.[4] The prominent Naiyāyika named Mantitta Kunjunamboodiri was the teacher of Nyāya in this institution. Raja established Śāstrasadas in 1926 at Tripunithura as an annual function. The sadas is a common platform for reputed scholars who sit together and discuss various knotty points related to the Śāstra. The knowledge of Navyanyāya was a compulsory prerequisite to win the Sadas. The winners were given valuable presents, titles and honours from the Maharaja. Panditarajan Punnasseri Nambi, Killimangalam Narayanan Nambudiripadu, Panditarajan Uzhutra Variyar, Sethumadhava Deekshitar, and Mantitta Kunju Nambudiri were some of the eminent participants and winners of that Sadas.

Parikshit Ramavarman was born in 1876 A.D. He studied Nyāyaśāstra under the guidance of his uncle, Rajarshi. After completing his education from Maharaja's College at Ernakulam and Presidency College at Madras he returned to Tripunithura. He spent most of his time reading books and discussing śāstra subjects with court Pandits. He was the author of many works, which include Stotras, Campus and Nyāyaśāstra. *Subodhinī*, *Jalavadhṛdaniścayatvavicāraḥ* are the Nyāya works written by him.[5] *Subodhini* is a commentary on *Muktāvalī*. *Jalavadhṛdaniścayatvavicāraḥ* is very small in nature. It deals with a special topic namely hetvābhāsa from *Sāmānyanirukti* of Tattvacintāmani. This book explains the nature of obstruction in the inferential knowledge.

Nācāratnamālikā[6] of Mantitta Kunju Nampudiri is a work on Nyāya. It deals with 19 Nacas and the definition of Vyāpti. Kashi Visva Vidyalaya published this work with the commentaries namely *Nūtanāloka* and *Ālokaprakāśa* in 1965. The author himself writes *Nūtanāloka.* The sub-commentary *Ālokaprakāśa* is written by three disciples of the author namely, C.K. Raman Nambiar, K. Achuta Poduval and T. Raman Nambiar.[7] These scholars were teachers of Nyāya in the Govt. Sanskrit College, Tripunithura. Godavarma Yuvaraja of Kotungallur is the author of *Hetvābhāsodāharaṇaṁ*, which deals with the fallacies of Hetu. Vadakkunkur states that this is the first work of Nyāyaśāstra in Kerala. This work gives examples of Hetvabasas in the form of slokas. Godavarmabhattan Tampuran was another famous Naiyāyika of Kotungallur. He wrote many works like *Prāmāṇyavādavyākhyā*, *Siddhāntamālā* etc. *Prāmāṇyavādavyākhyā* deals with the meanings of seven cases from *Vyutpattivāda* of Gadadharabhatta. P.S. Ananthnarayanasastri is another famous scholar who wrote *Tarkasāra.*[8] This work deals with the theories of Nyāyavaiśeṣika. This text is meant for the students who want to learn the basic principles of Nyāyavaiśeṣika system. Sastri says that the term tarka is used to denote the amalgamation of Nyāyavaiśeṣika.

Now-a-days in Kerala, Nyāya is taught in the Colleges and Universities as topics for graduate and post-graduate courses in Sanskrit. The main learning centres of Nyāya are Govt. colleges at Thiruvananthapuram and Thripunithura, Sree Sankaracharya University of Sanskrit, Kalady and the Rastriya Sanskrit Vidyapeetha, Puranattukara. In these institutions

Nyāya is taught not in the traditional way. The traditional learning of this śāstra is very rare. Research in Nyāya is also promoted in these centres of learning. Doctoral dissertations in Nyāya topics are produced and published. The Tradition of conducting Śāstrasadas is still followed by Sanskrit College, Tripunithura, in which many students participate and inculcate the glory of traditional learning.

Notes:

1. Vadakkumkur Raja Raja Varma, *Kerala Samskṛtasāhitya-caritam*, S.S.U.S, Kalady, Vo.I, p.19.
2. Vide Ny. Ku 3rd stabaka

   न चैतदनागमम्, न्यायाङ्कतया तर्कं व्युत्पादयतः सूत्रकारस्याभिमतत्वात्, अन्यथा तद्व्युत्पादनवैयर्थ्यात्

   Udayanacarya *Nyāyakusumāñjali* with Hindi Commentary by Durgadhar Jha Varanaseya, Sanskrit University, Varanasi, 1973, p. 324.
3. See *Pramanmanameyodaya.*

   तस्मात् सर्वप्रमाणानां तर्कोऽनुग्राहकः स्थितः

   Melputtur Narayanabhatta, *Manameyodaya with Hindi Commentary* by Swami Yogindranada, Chowkhamba Vidyabhavan, Varanasi, 2nd edition, 1996, p.52.
4. Parikshit Rama Varma, see Introduction of '*Subodhinī*' Govt. Sanskrīt College Committee, Thripunithura, 1987, p3.
5. Ibid.,

6. Sastra Sarma Mantitta Kunjunamboodiri, *Nācāratnamālikā with Nūtanāloka* Commentary, ed. by Surathi Narayanan Mani Tripati, Varanaseya Sanskrit University, Varanasi, 1965.

7. Ibid.,

8. P.S. Ananthanarayana Sastri '*Tarkasāra*' Mangalodayam Press, Thrissur, 1961, pp. 1-2.

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4. Ramavarma, Parikshit, *Subodhini.* Govt. Sanskrit College Committee, Thripunithura, 1987.

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Reflections on Vedic Researches

Dr. Rabindra Kumar Panda

Vedas are the records of elevated thoughts of visionary sages. They represent invocations, incantations, mysteries, mysticism, religion, philosophy, metaphysics and sciences. They have therefore attracted attention of foreign as well as Indian scholars equally from the day of the modern period of Vedic research. Renou had published his *Bibliographie Vedique* in 1931. This work contains about 6500 references grouped in 201 sections resulting from the methodical analysis of the subject-matter. It forms an exhaustive index to all the published Vedic texts as well as the entire body of exegetical as well as critical literature connected with those texts directly or indirectly. It is therefore considered to be the most complete record of all that has been done about Vedas in any country upto 1931.

Then R.N. Dandekar attempted to prepare a comprehensive *Vedic Bibliography* and brought to light almost all the books, monographs, papers and research works on the Vedas. Apart from it, Dandekar has given an exhaustive account of the works of the Vedic scholars during 1917-1942 in his illuminating paper, *Twenty-five Years of Vedic Studies*. These works make us aware of the fact that we have achieved tremendous

success in realising our desired goals. It is heartening to declare that the Indologists have engaged themselves seriously with missionary zeal in expanding the horizons of Vedic research. Nevertheless we have to direct our attention to some neglected and emerging fields of Vedic research.

The present paper will throw some light on various aspects of researches and the emerging needs.

First of all, I try to focus on the needs of research, which are keenly felt by the veteran Vedic scholars. Dandekar observes: "Not much work seems to have been done in recent years concerning the *padapāṭha* of the Vedic *saṁhitas*. The importance of its study from the text-critical, exegetical and traditional points of view is quite obvious. Particularly the *padapāṭha* of the *Ṛgveda* deserves to be studied in greater details."

Many Vedic scholars like Dandekar feel the need of the translations of Vedic texts in Indian and foreign languages. As we know, there are many translations of the Vedas in Telugu, Kannada, Bengali, Hindi, Malayalam and Marathi (two translations). But Vedas should be translated into the remaining Indian languages also. Similarly the translations in foreign languages like German, French and Italian are available. Attempts must be made to translate into all the important foreign languages. Dandekar also suggests for a complete English translation of the Vedas. It is evident from the following observation: "A complete translation in English of the Vedic *saṁhitas*, which would take into account up-to-

date researches in the field of Vedic exegesis, is still a desideratum. A remarkable attempt in this direction is at present being made by the Indian Research Institute of Calcutta. But we do not know about its progress. Unless and until we have authentic translations we cannot make the Vedas universal and extend the frontiers of Vedic research."[4]

S.K. Lal in his paper – "50 Years of Vedic Research Retrospect and Prospect" says that many of the Vedic texts like *Kathaka-Saṁhitā*, *Maitrayaṇī-Saṁhitā*, *Kapisthala-Katha-Saṁhitā* have not been so far translated. *Taittirīya Brāhmaṇa* has been partly translated but the *Sāmaveda Brāhmaṇas* and most importantly, the *Jaiminiya Brāhmaṇa* are waiting for competent translators. There is the need of English translations of the works of the great savants like Renou, Thieme, Oldenberg, Ludwig, Grassman, Geldner and other Vedists who have made very valuable contributions to this field. Similarly, the important works of the traditional scholars written in Sanskrit and Hindi, for example, Pandit Satavalekar, are to be translated into English and other Indian languages.

J. Gonda opines that hitherto untranslated texts should be made accessible by good, preferably English, translations; in commenting upon them one should avoid mixtures of linguistic notes, factual information and stylistic or aesthetic observations. Gonda adds that *brāhmaṇa* and *Sūtra* texts are in need of enlarged and modernized commentaries – the notes appended to the existing translations are sometimes too succinct or too few in number –, in which some attention might also be paid to the opinions expressed in other works

of the same class and to those ancient interpretations which in some respect or other might be of interest.

He further observes that there are scholars who without being Indologists, apply themselves to the study of various aspects of human culture, such as comparative literature or anthropology, phenomenology of religion, history of the ancient Asiatic or Indo-European peoples in general. So the books or the monographs embodying the results on single subjects of ritual, social, historical or single aspects of such subjects should be written.

In this connection it is worth noting the view of P.D. Agnihotri who acted as the General President of the All India Oriental Conference (thirty-ninth session). He, in his presidential address, focuses the areas which are to be investigated. He observes that *Atharvaveda* is the mirror of the second phase of our culture. Its place of creation is in much lower lands of the tribal pockets in Prayaga and Narmada delta and valleys. The region in which the *mantras* of *Atharvaveda* were produced must be a large abode of yellow coloured birds as these *mantras* recommend that jaundice can be cured by *mantra* therapy. We have evidence that the places of producing these *mantras* must be in the tribal belts of Bastar, Chhota Nagpur and Singhbhumi. The *Atharvaveda* contains references to the tribal-life and culture. It is full of phantoms and super-natural elements, snakes, wolves, sin-deities, black – magic, talisman, occultism, and poison—theory, Apsaras and Gandharvas. The most ancient *sūktas* of this *saṁhitā* are bundle of black-magic with supernatural occultism. An in-

depth study of the *sūktas* of *Atharvaveda* has given a new concept of Apsaras and Gandharvas which is quite different from that of the Ṛgveda. Here they are described as Avakada, Havirada, and polygamists. They are different in nature from other people. This provides quite a good space for further research. Without doing a serious study of the tribal life and regions, the *Atharvaveda* cannot be properly comprehended. Whatever work is done so far in this direction is related to medicine and *Abhicara*. The plants and vegetation described in *Atharvaveda* are yet to be identified.

It is interesting to say that Dipaka Bhattacarya has opened the scope of further research. He has completed the project of the *Paippalāda Saṁhitā* (Oriya Version) and it is to be published by the Asiatic Society, Calcutta. It will create scope for the comparative study of the *Atharvaveda-saṁhitā Śaunaka* and *Paippalāda* in both Kashmirian and Oriya versions.

Lal further directs us that there are some words in the *Ṛgveda* and other Vedic texts which are not found in post-Vedic literature. It will be worthwhile if such words are collected, studied, and then an exclusive dictionary of them is prepared. There are other types of words, namely *hapax-legomena*. We all know that Agasta occurs in many places of Vedic texts. But we also come across Agasti (meaning the same Agasta) once in *Atharvaveda* 4.29. 3. We all know that Mitrāvaruṇa, Indrāvaruṇa, Agnisomau etc., occur in the *saṁhitās*, but there is *Bhavarudrau* only once in the *Atharvaveda* 12.4. 14. Later, Bhava, Sarva, Rudra became synonymous. Hence *hapax-legomena* words should be collected and studied on the basis of cognate Indo-European words.

There is no exhaustive research on the *Vedāṅgās*. This field is to be cultivated with proper perspectives. Besides the *vedāṅgās*, a large number of literatures of scientific character were composed under the head *upavedas* mainly comprising of Ayurveda, Dhanurveda, Vāstuveda and Arthaveda. These areas are in need of competent scholars for relevant research.

Madhusudana Mishra suggests that apart from the textual works, our study should concentrate on some vital issues involving Vedic researches. A comprehensive study of the three important aspects of the Vedic literature namely, magic, music and medicine, is highly needed. An analysis of the basic structures of later Hindu religion, belief and customs is a nice field of study. The usefulness of vedic *mantras* must be determined. The criteria for choosing a particular *mantra* for a particular ritual performance should be discovered. And the influence of Vedic literature on later tāntric and other allied cults has not been studied vigorously. An interdisciplinary approach towards Vedic studies would prove very much interesting which in turn will help us in restructuring the history of India.

G.U. Thite in his paper "Methodology of Vedic Research" has given the following suggestions for revamping the field of the Vedic studies.

1. The Vedic studies should not form a part of Sanskrit studies. It should be treated as an independent subject.
2. The scope of Vedic literature should not be restricted to any particular aspect only, rather it should be expanded to include subjects like Avesta, phenomenology of religion,

history of Indian and western philosophy, historical linguistics, etc.

3. A special provision for compulsory of at least French and German should be made.
4. A very large well-stocked library containing books on the related subjects and journals, etc. should be established.
5. Only the teachers who are well-equipped with the knowledge of the subject mentioned above with broad and unbiased outlook should teach the subject.
6. For *Ṛgveda* a verse-wise bibliography should be prepared. That is to say that under each verse-no. from the *Ṛgveda* all the literature written should be mentioned. That will facilitate comparative and detailed study of the *Ṛgveda*.

Thus from the observations and opinions of the Vedic scholars we know that the translation of the Vedic texts and the related literature is emerging as a new field of research. Secondly, there is need of some practical research. No research has been done on the problems of the teaching and extensional aspects of the Vedic studies. I came to know that somebody in Kerala is preparing a documentary that will be serialized in the T.V. channel. This attempt is commendable. I suggest that this kind of innovative, relevant and practical need-based research is to be encouraged in the field of academics so that the Vedic lore will go out of the classroom and seminar halls.

It has been stated that the discovery of the Vedic literature imparted a fresh impulse to the study of myths and legends. But the Vedas themselves, which admittedly form the oldest

records of the Āryan race, are as yet imperfectly understood. They had already grown unintelligible to a certain extent even in the days of the *brāhmaṇas* several centuries before Christ, and had it not been for the labours of Indian etymologists and grammarians, they would have remained a sealed book upto the present time.

The western scholars have indeed developed, to a certain extent, these native methods of interpretation with the aid of facts brought to light by comparative philology and mythology. But no etymological or philosophical analysis can help us in thoroughly understanding a passage which contains ideas and sentiments foreign or unfamiliar to us. This is one of the principal difficulties of Vedic interpretation. The storm or the Dawn theory may help us in understanding some of the legends in this ancient book. But there are passages, which in spite of their simple diction, are quite unintelligible on any of these theories, and in such cases native scholars, like Sāyaṇa are either content with simple paraphrasing of the words, or have recourse to distortion of words and phrases in order to make the passages yield a sense intelligible to them, while some of the Western scholars are apt to regard such text as corrupt or imperfect. In either case, however, it is an undoubted fact that some Vedic texts are yet unintelligible, and therefore, untranslatable.

Prof. Max Muller was fully alive to these difficulties. "A translation of the *Ṛgveda*", he observes in his introduction to the translation of the Vedic hymns in the *Sacred Books of the East* series, "is a task for the next century", and the only duty of the present scholars is to "reduce the untranslatable

portion to a narrower and narrower limit," as has been done by Yaska and other native scholars.

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Education in the Vedic Age

Dr. V. Nithyanantha Bhat

The origin of the history of education in India can be traced to the Vedic Age, the age in which the sacred scriptures such as *Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, Brāhmaṇas, Āraṇyakas* and *Upaniṣads* revealed the highest knowledge to mankind through our ancient ṛṣis. Our ṛṣis who imparted the knowledge to seekers, evolved methods by which this knowledge could be acquired, conserved and transmitted to the posterity. And from these methods was evolved a system of education. As S.C. Ghosh observes: "The highly developed state of civilization among the people of the Indus Valley presupposes existence among them a system of education" (Suresh Chandra Ghosh, *The History of Education in Ancient India 3000 BC to AD 1192*, New Delhi: Munshiram Manoharlal Publishers, 2001, p. 1)

This ancient system of education was aimed at moulding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. As Chidambara Kulkarni has briefly put it, "The ancient Indian system of education was ... a comprehensive scheme of perfecting the individual personality in all its facets – physical,

moral, intellectual, religious and spiritual" (*Vedic Foundations of Indian Culture*. Bombay Shri Dvaipayana Trust, 1973, p 107). Knowledge in this system is not confined to the intellect, it is actual realisation and it must reveal itself through thought, word and deed. *Bṛhadāraṇyaka Upaniṣad* prescribes three steps of learning 'śravaṇa', 'manana', and 'nididhyāsana':

> *Ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam.* (II 4 5)

> O Mythreyi, it is the Self that should be seen, heard of, reflected on, and meditated upon. Verily by the seeing of, by the hearing of, by the thinking of, by the understanding of the Self, all this is known.

The following verse too pertains the means for acquiring knowledge:

> *Tameva dhīro vijñāya prajñaṁ kurvīta brāhmaṇaḥ.*
> *Nānudhyāyādbhahūnchabdan, vaco viglāpanaṁ hi ta iti.*
>
> (*Bṛhadāraṇyaka Upaniṣad*, IV. 4. 21.)

> Let a wise Brāhmaṇa after knowing him alone practise (the means to) wisdom. Let him not reflect on many words, for that is mere weariness of speech.

Thus the Vedic education aims at perfection and freedom. And this is the import of the well-known śruti *"Sā vidyā yā vimuktaye"* (That is real education which liberates).

Our ancient sages also envisaged the need for ecological balance for the welfare of human beings as well as the inanimate things. A life based on Dharma is aimed at by Vedic education. Dharma is described as "a set of values that sustains the creation without which very existence of it would be threatened."

Subjects of study

Brāhmaṇas and Upaniṣads mention a wide range of subjects that were taught in the Vedic period. Hymns of the four Vedas were given the prime importance. Other important subjects were Brāhmaṇas, Āraṇyakas, Upaniṣads, Vedāṅgas, the six systems of philosophy – Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Mīmāṁsā and Vedānta. V. M. Apte in his brief account of education in the Vedic age, observes:

> With the development and elaboration of the institution of the sacrifice and the growth of a vast literature connected with it, the problem of the preservation of this literature became very acute, particularly because during the age under discussion the whole of it (the Saṁhitas and Brāhmaṇas, including the Āraṇyakas and Upaniṣads appended to them) was looked upon as Śruti or revealed literature. The Vedic literature must therefore have formed the chief subject of instruction and the vital part of education. ("Social and Economic Conditions" 'The Age of the Later Saṁhitas', *The History and Culture of the Indian People: Vol. I The Vedic Age*, ed. R.C. Majumdar et.al., Bombay: Bharatiya Vidya Bhavan, 1971, pp. 458-459)

But the main emphasis was on Ātmavidyā because once it is mastered, all other subjects can be mastered easily. The Vedic system of education imparted knowledge at two levels or stages – one about the world of senses – science, humanities, arts and crafts of the times; and two, about Brahman – the eternal pure consciousness which is the higher stage of education called parā-vidyā. Education was considered complete only when both the stages were completed. The higher knowledge teaches that one universal soul permeates all beings and that the individual soul is a part of this universal soul, and hence the individual and the society are not separate entities but one whole. Subsidiary subjects such as Śikṣa, Kalpa, Vyākaraṇa, Nirukta, Chanda, and Jyotisa were also taught as they are aids to the study of the Vedas – Vedāṅgas. Other subjects developed in the Vedic age were Philosophy, Yoga, Physiology, Arithmetic, Geometry, Algebra, Astrology, Astronomy and Music, because these had significance in the life of the age.

The Teacher

The teacher or ācārya in the Vedic age was responsible not only in imparting knowledge – religious as well as secular, but also in moulding the character and personality of the pupils of his āśrama. The ācārya of the gurukula system was an affectionate father, an effective teacher, and a person of high moral and spiritual qualities. He maintained discipline by the influence of his personality. He was sincere and honest to his work. He taught with his heart and soul. He also performed

the functions of a householder performing the five daily yajñas and observing vows. He led a disciplined life.

The Student

The student in the Vedic school was called brahmacārin. He had to dedicate his life for the sake of gaining knowledge, leading an enlightened life. In his formative life he must lead an austere and disciplined life. He had to strictly abide by the rules of conduct and behaviour stipulated by the ṛṣis. The Upaniṣads clearly describe the qualities required for a brahmacārin. A student had to be calm, patient, self-restrained and self-denying. The student's prayer included his longing for the realization of a full life. Sāyaṇa prescribes four processes -Śauca (purity), santoṣa (contentment), tapas (penance) and swādhyāya (self-study) for the realization of a student's aims. In the gurukula system the teacher always instructed the pupils to speak the truth, and practise virtue.

As for the methods of teaching, recitation, dialogue and self-study were the three stages. The pupils were taught to consider pursuit of knowledge as the highest yajña in their life.

Thus the main aim of the Vedic educational system was to produce a rational individual, free from passions, full of universal affection, continuously self-educating and striving to reach the highest goal. His rationalism, his attitude of universal love, his entire personality, had their roots in experience. His learning must reveal itself through his thought, word and deed.

He must cheerfully fulfil his obligations to his family, caste, village and country. He must be emotionally alert to sacrifice his good for the good of all. (Chitambara Kulkarni, *Vedic Foundations of Indian Culture*, p. 119)

Conclusion

Vedic age had, thus, a system of education in which "hearing, chanting and memorizing, played a great part, assimilation of idea took place through a well-planned life of service to teacher, contemplation, all under his guidance. Thus the educated ones in that system were men who had not only knowledge but also character" (Swami Gauthamananda, "Values in Our Education", *Values: The Key to a Meaningful Life*, Madras: Sri Ramakrishna Math, 1996, p.84). Education was not mere scholarship but a tapas pursued through Yoga. As Kulkarni points out: "...the ancient Indian system aimed at providing the student, in addition to a high degree of intellectual training, with the spiritual and ethical strength so that he would grow to be a full man" (*Vedic Foundations of Indian Culture*, p.114). And the system succeeded in producing men whose sole concern in life was to spread universal happiness and harmony.

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That from which all these entities are born, that in which, being born they live, that unto which, in the end, they enter; know That; That is Brahman.

— *Taittirīya Upaniṣad*

Ancient Indian Datta System in Modern Indian Adoption Scenario

Dr. K.R. Ambika

Adoption is a process to incorporate a child permanently into a family in which he was not born with all the rights of a natural child. The concept of adoption as a welfare measure is of recent origin. Traditionally, a child was adopted for temporal and spiritual purposes and more recently to satisfy the emotional and parental instincts of the adopters. The position of a son was of the highest order under the Hindu theological belief. The son was a means of salvation. Manu says, "By a son a man attains victory over all people; by a son's son he enjoys immortality; and afterwards by the son of that grandson he reaches the solar abode" (Manu.IX 137).

According to *Arthaśāstra* and other ancient jurisprudence texts, the inheritance of a person is divided into various modes, i.e., by caste, category and *pratiloma anuloma* sons. (p.191, *Arthaśāstra* trans. KVM, Sahitya Akademi, Thrissur). Here there is a discussion about the twelve kinds of sons. They are Aurasa, Kṣetraja, Dattaka, Putrikāputra, Kṛtrima, Gūḍaja, Apaviddha, Kānīna, Sahoḍhaja, Krīta, Paunarbhava and Svayamdatta. Among these the first six are kinsmen and heirs

and the last six are kinsmen but heir to collaterals. Manu doesn't enumerate the Putrikāputra and he speaks of the Putrikā as equal to the son. Godavarma in his *Dattakamīmāṁsāvyākhya* has interpreted Putra as including a daughtr. For this he gave egs. from the Itihāsas as Śāntā and Kuntī. Nandapaṇḍita in his *Dattakamīmāṁsā* refers to fifteen kinds of sons including Kuṇḍa, Goḷaka and Śaudra. Among these sons Aurasa is first in place. After these sons, most of the Smṛtis give importance to Datta otherwise called as Dattaka or Dattrima.

Śāṅkarasmṛti, an unknown Kerala work, explains elaborately about the Datta system in two ways, i.e. matrilineal system and patrilineal system called as Mātṛdāyādavyavasthā and Pitṛdāyādavyavasthā. But Aurasa and Dattaka are the recordable sons and others don't exist now.

In the Smṛti literature the law of adoption was parent based and not child based. The Smṛtikāras suggested that only one son could be adopted for the continuation of the family line and to offer oblations to the deceased ancestors (*Dharmārthamekaputraḥ anye kāmajāḥ).* The Dharmaśāstras deal with the qualifications of the male child to be taken in adoption. The adopted son is uprooted from his natural family and transplanted into adoptive family like a natural son. In some regional areas like Madras, Pondicherry, etc. the adoption of girl child is to follow their adoptive mother's property and profession (*Adoption Law and Practice,* p.14.). According to the customary *Marumakkattāya* Law, adoption of a girl child was recognized only at the verge of extinction of a *Tarwad.* But at present the law of adoption among Hindus is completely

regulated by the Hindu Adoption and Maintenance Act 1956 (*Indian Family Law* Vol. II, Adv. K. Sreedharavariar, p. 185.). But most of the Smṛtis disallow donating a child by a mother. They say *"Na strī putraṁ dadyāt"* But Yājñavalkya gave an exemption that *"Mātā pitā vā dadyāt."*

The whole smṛtis and Purāṇas ordain that an only son cannot be given or received in an adoption. Another common judgement is that, adoption should be caste or gotra based. This is mentioned in *Dattakamīmāṁsā* of Godavarmarāja by the words of *Sapiṇḍya.* Manu ordains that "a man could donate his child to another person, if there is any difficulty or any dangerous situation like disease, poverty, etc. (IX/168). Yājñavalkya, Manu and other Smṛtikāras declare the sale and gift of children to be sinful (Yaj.III/236, Manu.IX/62,67). It points out the practice of sale and gift of children in ancient India. But the Smṛtikāras recognized adoption. The modern adoption law proposes three categories of persons who could adopt a child in the Datta form. They are (1) A Hindu male (2) A Hindu wife (3) A Hindu widow. The adopter's mental health (Sound in mind) and the age of discretion are the two important points in the adoption of a child.

Under Hindu Adoption and Maintenance Act 1956, an adoptive father is at least 21 years older than the person to be adopted and also admits an unmarried man or woman who can adopt a child with the age difference of 21 years. In England, the adoption agencies insist that the adoptee must be less than 35 years for women and 40 years for men with sound mind. Indian law doesn't lay down any upper age limit for adopter.

Adoption among Hindus as per law of Śāstras takes place in order to provide a male Hindu with an heir who will perform his Śrāddha ceremonies after his death. Most Hindus no longer have any inclination for maintaining the solidarity of the joint family in temporal matters. It appears that individualistic approach is killing the spirit of family solidarity. From the 19th c. an impression has gone around that the Mitākṣara joint Hindu family is disintegrating under the stress of modern economic and social forces.

In India there is no general law of adoption. Adoption as a legal institution exists only amongst Hindus, which includes Buddhists, Jains, Sikhs and other sub-sect groups. But the term Hindus doesn't include the Muslims, Christians, Parsees and Jews. Hindus are at present governed by Hindu Adoptions and Maintenance Act 1956. The religious laws of Christians and Parsees don't prohibit adoption; none of these communities has a personal or statutory adoption law. Islam is said to be indifferent to adoption. But the practice of adoption has been prevalent among Indian Muslims, Christians and Parsees as well.

Muslims don't recognize adoption. Orthodox Muslims believe that the *Quran* absolutely prohibits adoption. According to modern Muslim scholars this belief is unwarranted and based on a narrow and illogical interpretation of the texts. Some of the Muslim countries have permitted adoption (Civil Code, 1926 of Turkey Adoption) by legislation called Motabanna. Under their legal system, the adoptee is

treated as a son and might even be left one-third or half of the property in the lifetime of the adoptive parents.

The personal law applicable to Christians in India is the common law of England. The English statutory provisions permitting adoption do not and cannot apply to Christians in India. If a Christian in India thinks that he has adopted a child, it only means that he has put himself in a fiduciary relationship in respect of his relation to the child.

Christian orphanages and other institutions that encourage people to 'adopt' deserted orphan and foundling children generally ask the foster parents to execute a will as a matter of course and avoid unforeseen consequences. The people of Pondicherry follow the French system of law. It recognizes adoption by anyone including Christians.

The Parsees do not recognize adoption. A Parsee widow may adopt a son for temporary purpose of performing religious rites of her deceased husband on the fourth day of her husband's death. This temporary son is called 'Palak'. The Parsees believe that a person, not born a Parsee can never become a full Parsee.

The Hindu Adoption and Maintenance Act, 1956, does not recognize the different forms of adoption. It recognizes only one form of adoption, the adoption according to the provisions of the Hindu Adoption and Maintenance Act, 1956 of 21st December. Whenever the other communities of Muslims, Christians and Parsees wished to adopt a child, they have been taking recourse to the Guardians and Wards Act,

1890, though the Act only confers guardianship on the persons taking the child in adoption.

The age of adoption is also an important point in ancient and modern jurisprudence. In *Dattakamīmāṁsāvyākhya* of Godavarmarāja, it is instructed that one should not adopt a boy who had not done the 'samskāras' like 'jātakarma' and also a boy who had not done the ceremony of 'cūḍa' or 'cūḷa' (*Dattakamīmāṁsāvyākhya*, Karakas 58, 59). But *Dattacandrikā* allows that a boy could be adopted before the 'upanayana'. Most of the earlier lawgivers point out that the best time of adoption is the age of three to five years. But Śankarasmṛti and Vyavahāramayūkha permit an old age adoption too. According to English law, the child must be at least six months old and not more than eighteen years old. Modern Indian Adoption Law recommends the age of adoption to be under fifteen years. Another law is that a child who has already been adopted cannot be re-adopted under any circumstances.

In Ancient Indian Jurisprudence, adoption ceremony (Dattahoma) is the valuable witness of the adoption. Godavarma and other smṛtikāras say that for the validity of adoption, the adopter should invite his relatives, Ācāryas, King etc. The adopter gave two pieces of cloth, two earrings, a fingerring, etc. to the adopter with the Ṛgvedic hymns (V/4/10, X/85/38,41). *Dattakamīmāṁsā* of Nandapaṇḍita says "vastrādiralaṅkṛtya putracchāyāvahaṁ sutaṁ dadyāt" (p.154). This statement is followed by the Adoption Institutions in modern times. The performance of "dattahoma" is not essential

for the validity of modern adoption. The District Court should have jurisdiction to conduct adoption proceedings. In America and in England, a child can be adopted only by judicial process and not by private agreement.

The Smṛtikaras also discuss the inheritance of an adopted child. They say if a person takes a child as his own, he will be the authority or heir of the whole properties. But if a boy is born after adoption, the adopted child is entitled for 1/4th of the property. But an illegally adopted son can't be entitled for any claim. The Smṛtis like Vasiṣṭha says, the adopted child shouldn't get original parent's property except the right for doing the 'piṇḍakriyā'. In Indian Jurisprudence an adopted child will inherit in the adoptive family like a natural born child. In classical Sanskrit the word 'datta' or 'dattaka' can be seen in a direct or an indirect way. Kālidāsa refers to the adopted son as 'putrakṛtakaḥ' in Abhijñānaśākuntala Act IV; and also in the Act VI Kalidasa proclaims that the wealth of Danamitra, a sonless person, will be given to his indirect son. In the Kerala work, *Mūṣikavaṁśa* of Atula, there is a reference of matrilineal system.

Conclusion

In the Vedic period of Indian law, the practice of adoption was not often resorted to the failure of male offspring. The Hindu Law of Adoption is mainly founded on the religious belief that a son is absolutely essential for spiritual salvation. In 1956 the Hindu Adoption and Maintenance Act was passed to remove adoption of child without judicial dicta.

Śabdakalpadruma of Raja Radhakanta Deva gives the etymology of Dattaka and the inheritance and place of Dattaka in other Smṛti works (p.678, Vol.II). P.V. Kane in his *History of Dharmaśāstra* has given a detailed account of the work dealing with adoption. He has given references to about 45 works dealing with adoption (Vol. I, p. 1039).

The adopter, whether Hindu male or female must be of sound mind at the time of adoption. The applicant for adoption may be a single person or a married couple. Two persons cannot adopt a child unless they are married to each other. A single Hindu male, who is widower or bachelor, and a single Hindu female who is widow or unmarried, respectively can adopt a son or a daughter. Father, mother or guardians are capable of giving a child in adoption. Before granting permission to the guardian to give the child in adoption, the court must see that it is for the welfare of the minor child. Under the Hindu Adoption and Maintenance Act, 1956, an only son or daughter can be given in adoption. But giving the only son in adoption is viewed adversely. The Supreme Court lays great stress on only recognized and licensed agencies being involved in adoption. The Govt. of India has recognized about 100 adoption agencies in India. In Kerala there are only seven Govt. adoption agencies and eleven private adoption agencies. Registration of adoption is not compulsory in India. Any consideration in the form of payment or reward for adoption is strictly prohibited by this Act.

Issuelessness is an unbearable mental affliction and it is same as the pain or grief of foundling. Adoption may be given

protection or dependence to these foundlings. The legal adoption is valued and permitted forever.

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Kaikkulaṅṅara Rāmavāriyar - A Bold Commentator

Dr. M. Sathian

Introduction

Kaikkulaṅṅara Rāmavāriyar was the foremost Sanskrit Scholar who adorned Kerala in the 19th century A.D. Though there were many scholars who contributed to Sanskrit kāvyā and śāstra commentaries during 19th century A.D, Rāmavāriyar is one among the very few who were successfully linking Sanskrit and Malayalam languages by writing commentaries on kāvya and śāstra with clarity and simplicity. By the advent of new methods in education, the facilities for Sanskrit education decreased considerably. In this context Rāmavāriyar copiously produced excellent Malayalam and Sanskrit commentaries on kāvyā and śāstra works, with the intention to facilitate the Sanskrit teachers, students and those who were ready to learn Sanskrit without any assistance. Rāmavāriyar was not only a commentator but an eminent poet and an efficient teacher also. He was a literary genius Kerala witnessed after the departure of Śaṅkarācārya and Melputtūr Nārāyaṇabhaṭṭa.

Rāmavāriyar was born in 1832 at Kaikkulaṅṅara kizakkevāryam of Talapiḷḷi taluk in Trichur district as the son of Nārāyaṇi vārasyār and Kattakkoṭṭu Bhaṭṭatiri, and lived upto 1896.[1]

Rāmavāriyar had his formal education at home till the age of twelve. The uncles Rāmavāriyar and Kṛṣṇavāriyar, who were scholars in Āyurveda and Jyotiṣa respectively, were the teachers of Rāmavāriyar. Then he started learning Tarka, Vyākaraṇa and Alaṅkāra from Palappurattu Govindan Nambyar and advanced text on Tarka from Bhīmācāryā and Śaḍagopālācārya.[2] He learned Brhmasūtra śārīrikabhāṣya from Yogānanda Svāmi and started practising yoga and became a master of it within the limited period. By taking the orders and direction of Yogānanda, Vāriyar utilized his capacities to the fullest and achieved greater skill in performing various Yoga experiments. Considering his super-human quality in perception and execution, Yogānanda bestowed three honorary degrees on Vāriyar namely Vāgdāsa, Rāmānandanātha and Paṇḍitapāraśavendra[3].

Works of Rāmavāriyar

Though Rāmavāriyar is said to have written a number of books in different fields, we have only about fifty books to his credit to speak authentically. His commentary and original works deal with different areas of language and knowledge, such as muktakas, language study, kāvya works, śāstra works, stotra works and miscellaneous. These include Malayalam commentaries, Sanskrit commentaries and original works.

Major Commenatries on Kāvya works

Śrīrāmodanda Śrīkṛṣṇavilāsa, Raghuvaṁśa, Kumārasaṁbhava, Naiṣadha, Māgha, Yudhiṣṭhiravijaya, Meghadūta, Amarukaśataka, etc.

Major Commentaries on Śāstra works

Aṣṭāṅgahṛdaya, Hora, Praśnamārga, Siddhāntakaumudī, Tarkaśāstra, Manuṣyālayacandrikā, Amarakośa, Saṅgītaśāstra, etc.

Major Commentaries on Stotra Works

Nārāyaṇīya, Vidyunmālāstuti, Vāsudevamananaṁ, Tripurāstotraviṃśati, Aṣṭapadī, Bhagavadgītā, etc.

Original Works

Vāgānandalahari, Vāmadevastavam, Jīvanmuktaprakaraṇaṁ, Ārogyakalpadrumaṁ (Bālacikitsā) and Bhāgavatasaṅgraham.

Apart from these he had composed *Nūtanāsiddharūpa* and some miscellaneous works like *Samāsacakra, Koḍiviraha*, etc. and a number of Muktakas.

Excellent Commentaries of Rāmavāriyar

Rāmavāriyar had a deep and vast knowledge in all subjects. With the spreading of equalisation of education the facilities for learning Sanskrit decreased very much. This resulted in shortage of efficient and resourceful teachers. It was Rāmavāriyar's work that filled the void by providing

simplified and authoritative Malayalam commentaries for the teachers and self-learning students.

From his works one can understand that Rāmavāriyar had a high objective and holistic view in writing the commentaries. The tradition of learning Sanskrit kāvyas begin with *Śrīrāmodanta*, then *Śrīkṛṣṇavilāsa*, *Meghadūta*, *Raghuvaṃśa*, *Kumārasaṁbhava* and ended in *Naiṣadhīyacarita*. Vāriyar prepared and composed authoritative commentaries to each of them. Śāstra works in Sanskrit are meant only for higher studies. Yet Rāmavāriyar prepared excellent commentaries for most of the books on śāstras like Jyotiṣa, Vyākaraṇa, Tarka, Vedānta, Vāstuśilpa and Saṅgīta. In short Rāmavāriyar's commentaries served a student to study Sanskrit from the base to the highest. He himself states that all his works were aimed at giving guidance and help to the interested teachers and enthusiastic students of Classical Sanskrit literature.

Commentary on *Raghuvaṁśa*

Sarvārthamuktāvali is a Malayāḷam commentary on *Raghuvaṁśakāvya*. This commentary is available only for the first five sargas. It is unique in the sense that it adopts a special arrangement.

While commenting on each and every śḷoka, he opts the traditional method i.e. śḷoka, word, prose-order, meaning of padas, pratyayas. central meaning with discussion. He specifies each and every word in the śḷoka order with its declensions. He gives meaning for each word and narrates the derivation

of the word and quotes the accurate quotations of the other poets wherever it is needed. After this he will write a note on the version and other things that are needed.[4]

A number of examples can be brought to light from each one of the five cantos of *Sarvārthamuktāvali* to prove that Vāriyār is not only a best commentator but a best critic also.

Commentary on *Kumārasaṁbhava*

Rāmavāriyar has written commentaries on *Kumārasaṁbhava* in both Sanskrit and Malayalam.The Sanskrit commentary is called *Preyasī* and Malayalam commentary is *Bhāvaprakāśikā*. Of the two, *Preyasī* commentary is more authoritative. But it is available only for first three cantos. *Preyasī* commentary enjoys the status of the work of Mallinātha, Nārāyaṇa and Aruṇagirinātha. It is a unique one among his commentaries. He deviated from his usual path by adding references from Purāṇas and *Amarakośa* giving grammatical importance of words and usages, presenting vigrahas naming samāsas, figures of speech and meters with definitions. He criticized the other scholars for their inadvertent comments on situations.[5] It consists of detailed descriptions of the verses which other commentaries neglected. It clearly reveals his sahṛdayatva and scholastic merits. Suitability of the title *Preyasī* is evident from the śloka of the commentary itself.

अलब्धप्रेयसीकानां अन्तःसारवतामपि ।
कुमारसम्भवे यत्नः प्रभूतोऽपि निरर्थकः ।।[6]

Vāriyar was a bold commentator who corrected even Kāḷidāsa and this shows his talent and imaginative power as a poet. In *Kumārasaṁbhava* Kāḷidāsa wrote –

चन्द्रं गता पद्मगुणान् न भुङ्क्ते
पद्माश्रिता चान्द्रमसीमभिख्याम् ।
उमामुखं तु प्रतिपद्यलोला
द्विसंश्रयां प्रीतिमवाप लक्ष्मीः ॥[7]

In this śloka from *Kumārasaṁbhava* he identified some defects in the words आश्रित and अभिख्या and he corrected the śloka as follows --

चन्द्रं गता पद्मगुणान् न भुङ्क्ते
पद्मं गता चन्द्रगुणांश्च लक्ष्मीः।
अभुङ्क्त लोला वदनं गता तु
द्वयोर्गुणाान् सा गिरिराजपुत्र्याः ॥[8]

When he removes the two words, the whole śloka gets changed. This is something which no other commentator dares attempt. Kuṭṭikṛṣnamārar says that it is a daring scholarship of Rāmavāriyar.[9] But K.P. Nārāyaṇapiṣāroṭi opines that the above changed verse of Vāriyar has some defects like "Punarukti" – the word 'gatā' is repeated.[10]

Commentary on Horāśāstra

Hṛdyapatha is a Malayalam commentary on *Horāśāstra* of Varāhamihira. It is the greatest, comprehensive, and famous commentary on *Horaśāstra*. The concluding śloka of the commentary reveals his confidence in writing the commentary :

अशोच्या जनि होरेयं अशोच्याश्चाधुना वयम् ।
मामदृष्ट्वा गतस्य द्याम् आचार्यस्यैव शोच्यता ।।[11]

"No one has to worry about the difficulty in understanding the great work and mourn that this highly useful work turned futile due to incomprehensibility. No one has to worry about me also as my fame is ensured with this commentary. The only sorrow is that the great author of Hora (Varāhamihira) left for heaven before my arrival."

These lines express Vāryar's confidence in his commentary.

Hṛdayapatha commentary does not follow the simple method he adopted for his commentaries on Kāvyas. Here mūlaśloka is followed by anvaya, anvayārtha. Paribhāṣā is given in detail with reference to the opinion of many authors, appreciative and critical of the different versions of the śloka and many examples.

Rāmavāriyar quotes different astronomic works like *मिताक्षरी, चिन्तामणि, विवरण, दशाध्यायी, बृहत्प्राजापत्यम्, शौनकहोरा, भट्टोत्पला, बृहत्संहिता,* etc. in order to substantiate his opinion. He cites different versions of the sloka and accepts the one which seems to be the best. Ratnaśikhā commentary on Praśnamārga is also a comprehensive work in this field.

Commentary on *Aṣṭāṅgahṛdaya*

Rāmavāriyar has written two Malayalam commentaries on *Aṣṭāṅgahṛdaya* namely *Bhāvaprakāśa* and *Sārārthadarpaṇa.*

Bhāvaprakāśa is written in simple Malayalam language. He gives detailed notes of the ślokas wherever necessary. This commentary is very useful to common people.

Sārārthadarpaṇa is an elaborate commentary[12] when compared with *Bhāvaprakāśa*. It can be used by those who study the text in detail. Apart from these, Vāriyar has composed a Malayalam commentaries on the works dealing with Netracikitsā, Ārogyakalpadruma (Bālacikitsā) and Vaidyagranthamālā which are his original contributions to Āyurveda.[13]

Commentary on *Siddhāntakaumudī*

In the field of Vyākaraṇa also Vāriyar has commented on the first portion of the *Siddhāntakaumudī* known as *Padasaṁskāracandrikā*. It is faithful in its analysis; yet whenever he feels disagreement with Bhaṭṭojidīkṣita, he expresses it and shows his own views, if needed he gives more clarifications.[14] N.V. Kṛṣṇavāriyar says, the *Padasaṁskāracandrikā* is not helpful for the beginners who try to pursue Vyākaraṇaśāstra without the help of preceptors. One who goes through this commentary will no doubt feel that Vāriyar is an Abhinavapāṇini.[15]

Commentary on Tarkaśāstra

Vaiśeṣikarakṣāratnaṁ is a Malayaḷam commentary written by Vāriyar on Kārikāvalī. He is very particular to explain clearly even the most subtle element. Like his other works this was also meant for beginners.[16] In his commentary he adopts the traditional method of analysis of the śloka and

kārikas i.e., he shows first the *anvaya* then *anvayārtha* then *paribhāṣā* and still then the *sāra* of each śloka. Then in his analysis he first shows the "pūrvapakṣa" and then the "siddhānta" including his own conclusions. This work is really an invaluable reference for any learner of Tarkaśāstra.

Work on Vedānta

Rāmavāriyar's *Jīvanmuktiprakaraṇaṁ* is an original work of Vedānta philosophy. He had learned *Brahmasūtra* from Yogānanda. This work is on spiritualism with a view to initiate seekers to Vedānta. T.K.Rāman Menon in his work *A Biography of Rāmavāriyar* says that a person who may open this book to read will realize Vāryar's profound knowledge in Vedānta.[17] He has also made his own contribution to the field of Saṅgītaśāstra, Vāstuśāstra, Sāmudrikaśāstra and Gauḷiśāstra.

Conclusion

Kaikkulaṅṅara Rāmavāriyar is a memorable scholar with his valuable contribution to different fields of Sanskrit and Sanskrit studies. His great commentaries linked the style of Malayalam commentary to the Sanskrit commentary style and thus formed a standardized commentary system in Malayalam. As a commentator, Vāriyar has done an invaluable service for Malayalam even more than Mallinātha had done for Sanskrit. So as a propagator of traditional Sanskrit studies his invaluable monuments will be a sourcebook for Sanskrit teachers, students and research scholars. And it is our duty to impart that knowledge to the new generation.

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3 Ibid. p.20.

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Only two kinds of people are happy and free from tension, the utter fool and the one who has surpassed himself, gone beyond his mind (and attained the state of paramahamsa). All people in between are in varying stages of tension and sorrow.

— Śrīmad Bhāgavataṁ III. vii.17.

Rājavarmā of Daṇḍī

A Critical Review

Dr. Sudarshan Kumar Sharma

Daṇḍī in *Kāvyādarśa* II-279[1], refers to King Rājavarmā while illustrating the figure "PREYA":

"iti sākṣātkṛte deve rājño yad rājavarmaṇaḥ
prīti prakāśanaṁ tacca "PREYA" ityavagamyatām."

Here some king "Rajavarmā" has been extolled by Daṇḍī who repeatedly shows his loyalty to Aṅgarāja[2] "Simhavarma" in his *Daśakumāra Carita.* This Rājavarmā may be some king a nearest kin of Siṁhavarmā. The verse of KA III, 114[3].-

"nāsikyamadhyā paritaścaturvarṇa vibhūṣitā
asti kācitpurī yasyamaṣṭa varṇāhvayāḥnṛpāḥ

definitely alludes to the "nāsikyamadhyā Kācit Purī" as AṄGA'S Capital "CAMPĀ" and not "KĀÑCĪ" as held by Jivananda Vidyāsāgara in his ṬĪKĀ[4]. Here "aṣṭavarṇāhvayāḥ nṛpāḥ" is significant. V. Narayaṇa Ayyar translates it as with a nasal in the middle and with two sides adorned by four letters [Varṇas], there is a certain town whose kings are called Aṣṭavarṇa[5]. Caṁpā has a nasal in the middle like Kāñcī

referred to by Daṇḍī only in a solitary example in *Gominī Vṛttānta* - as "asti draviḍeṣu Kāñcī nama nagāri."[6] "Catur Varṇa Vibhūṣitā" may be taken better to mean "adorned by four orders of society." Even if taken as "adorned by four letters, Campā easily suits the context like kāñcī construed wrongly by the commentator. "Siṁhavarmā", "Rajavarmā" likewise have their composition with eight letters.

Dewan Bahadur Dr. S. Krishna Svami Aiyangar[7] in his *Ancient India and South Indian History and Culture* refers to Rāja Varman or Rāta Varman the latter being a misreading as the princely degination of Rāja Siṁha a title borne by Narasiṁhavarman-II the Pallava monarch (690-91 and 728-29 A.D.)[8] of Kāñcī. M. Krishnamachariar[9] in his *A History of Classical Sanskrit Literature* refers to commentaries on *Kāvyādarśa* of Vāḍighaṅghāladeva mentioned in Copper plate grant of Gaṅga King Narasiṁha dated 963 A.D. as a Jaina scholar Muñjārya bearing his title as Vāḍighaṅghāladeva; of Taruṇavā - Caspati S.K. Belvalkar and N.B. Raddi; of Premacandra of Jīvānanda; of Harinātha, son of Viśveśvara; of Narasiṁha; of Bhagīratha and Vijayānanda; of Viśvanātha; of Tribhuvanacandra; of Tisaranata Bhīma; of Kṛṣṇa Kiṅkara Tarkavāgśa Bhaṭṭācārya; of Mallinātha, son of Jagannātha along with three anonymous ones. In the Copper plate grant of the Gaṅga King Mārasimha dated 963 A.D. and 6 other plates R. Narasiṁhacārya refers to the Western Gaṅgas of Talkad published in the *Journal of Mythic Society* Bangalore. The geneology from KoṅganiVarman to Narasiṁhadeva (Satyāśraya) is given there. Commenting on *Kāvyādarśa*

II.279 Narasiṁhacārya says, "rāta [ja] Varmaṇa iti rāta Varma nāma."[10] Rangācarya and Agashe read Rāja Varman alias Rāja SundraVarman alias Narasimha Varman II of Kāñcī whose title – "Kāla Kāla" Daṇḍī is said to have alluded to in *Kāvyadarśa* III.5012.

"KālaKālagala KālaKālamukha KālaKāla.
KālaKālaghanaKālaKāla panaKāla Kāla
KālaKālaSita KālaKālaLaniKālaKāla.
KālaKālagatuKālaKālaKaliKālaKāla."[11]

But this is a Citrabandha in the manner of Kāvyas of Bhāravi [Canto 15] and Māgha [Canto 19] and Kumāradāsa [Canto 18]. Kāvyādarśa" III 32, 36, 42, 44, 45, 46, 47, 48, 49 are likewise the examples of Citrabandhas. The mere Composition of Citrabandha repeating KālaKāla cannot be a surety to establish the point that Daṇḍin's *Kāvyadarśa* purposely refers to NarasiṁhaVarman II Pallava King of Kāñcī-As observed earlier *Kāvyādarśa* III-114 [nāsikyamdhyā KācitPurī] is Campā and not Kāñcī; the patronage of Aṅgaraja Siṁhavarma for Daṇḍi appears to be the most reasonable point because in struggle of Mālavarāja with Magadharāja Daṇḍi concentrates on the final meeting of ten princes in Aṅgarāja's territory. Therefore Simhavarmā of Aṅga Country can have some Rāja Varmā as his successor or contemporary king or even a predecessor whom Daṇḍī refers to in *Kāvyādarśa* II 279. In order to establish this fact, sufficient evidence shall have to be produced. Mahāmahopādhyāya P.V. Kane[12] also refers to Raṅgācārya's edition of *Kāvyādarśa* having 4th Paricchedas. The third one of other editions split into two, the

4 pariccheda beginning with the treatment of doṣas (verses 125-187) of the present edition with me having in all 660 verses (as per Calcutta ed. Madras ed. having 663). M. Krishnamachariar[13] refers to verse IV. 25 of *Kāvyādarśa* of Raṅgācārya's edition, in all probability III-149 of my edition i.e.

avate bhavate bahur mahīmar ṇavaśakvarsup.
mahārājanna jijñāsā nāstī tyāsāmirām rasaḥ.[14]

The word mahāvaraṇa referring to a royal token of Pulakeśin II Caulūkya does not occur in this verse as suggested by M. Krishnamcariar. V Nārāyaṇa Ayyar suggests the amendment in the text as "avati bhavatah" and maharaja for avate bhavate and maharaja ascribal error. Dr. S. Krishna Swami Aiyangar referring to *Kāvyādarśa* 1-5 refers to its allusion as importing forth a prince or a pupil of Daṇḍī.[15] P.V. Kane[16] in context of KA-II 279 refers to Rājavarmā (Rātavarmā) having the vision of a deity, as the Pallava King Narasiṁhavarmā II or Rājasiṁhavarmā as per Narasiṁhācārya's article in Indian Antiquary 1919 to 90] and Prof. Belvalkar's notes on *Kāvyādarśa* and places Daṇḍī in the end of the seventh century A.D. P.V. Kane takes this as a risky effort whether Rājavarmā or Rātavarmā was a Pallava. He quotes śrutapālinitīkā as saying that He was a king of Kerala.[17] P.V.Kane takes Rājavarmā as general name. He doubts the identity of Rājavarmā with the king of Pallavas as no king of that country bore this name specifically. Relying upon the views of majority of commentators, P.V. Kane also takes "nāsikyamadhyā Kācitpurī" as referring to Kāñcī.[18] Dr. D.K.

Gupta[19], Dr. Baladeva Upādhyāya[20], M Winternitz[21], Dr Sudhir Kumar Gupta[22], Dr R.S. Tripathi[23], T.V. Mahalingam[24], Dr. Budh Prakash[25], Dr. V Varadachari[26], Kṛṣṇacaitanya[27], V. Satakopen and V. Anantacarya[28] and Shantikumarnanuram vyāsa"[29], Puṣkara Datta[30] and Amaranātha Pāṇḍeya[31] all go to place Daṇḍī in South India as a court poet of pallavas of Kāñcī as per illustration of autobiography in the Avanti *sundarikatha.* But since there is no parity in the style and diction of DKC and ASK, we can easily go to take a point proving the hand of 2 Daṇḍins on the two works. All these scholars widen the range of Daṇḍi's time to second half of the seventh and first quarter of the eighth century A.D. Dr. S.K. De[32] in his article, "A Further Note on the *Avantisundari katha*" is justified in doubting the hand of one and the same Daṇḍī in the composition of DKC and ASK, when he says, "One of the main grounds on which a critic of Sanskrit literature would object to accept the Kathā as the lost prelude of the DKC is the extra-ordinary divergence of style between the two works: a point which cannot fail to strike even the most careless reader. If they are indeed by the same author and formed parts of the same work, one should expect an evenness of style in the two unless it is presumed without good grounds that the author intended a more elaborate and florid style for the prelude and a simpler and more vigorous style for the work itself. P.V. Kane[33] on the basis of KA-III-114. presumes "nāsikya madhyā purī" as Kāñcī and not Campā. Dr. V.V. Mirashi,[34] commenting upon the views of G.J. Agashe and M.R. Kale,[35] places Daṇḍī between 550 and 650 A.D. Regarding the identification of Rājavarmā

(Rājavarmā), M.R. Kale construes a mere conjecture to take him as a Pallava monarch in so far as an existence of a king of that name among the Pallavas has not been proved. Vijjikā, Vijayā or Vijayankā, the poetess, queen of Candrāditya[36] the eledest son of Pulakeśin II superseded by his younger brother Vikramāditya I, the Priyatanaya of the father, has quoted the Benedictory verse-

Caturmukhamukhāmbhujavanahamsavadhūrmama
mānase ramatām nityam sarvaśuklā sarasvati.[37]

also forming the Benedictory verse of *Harṣacarita* of Bāṇa (Calcutta edition) having "Amalā" ṭikā of Jīvan and a Vidyāsāgara and his two sons Āśutoṣa and Nityabodha. Pulakaśin II was killed by Narasimhavarman I, Pallava (625-645 A.D.)[38] in 642 A.D. when Candrāditya was the governor of a province. Candrāditya's queen Vijayā quotes the first verse of *Kāvyādarśa* in the early half of seventh century A.D. It implies that *Kāvyādarśa* was composed much earlier than the first half of the seventh century bringing thereby Daṇḍin's date in the first or second half of the sixth century AD. Viśveśvara Pāṇḍeya (paṇḍita) of the 18th century A.D. also refers only to the two works of Daṇḍī in his *Āryā Saptaśatī* in the granthārambha prakaraṇa verses 39, 40.[39]

Vāgdvārāntargāminam aticiramālokya daṇḍinam jagati,
antah praveṣṭukāmāḥ apyanye yānti bahireva.

and Kāvyadarśa-kṛdiśvaraḥ eva pratibhāti garima-sambandhāt. Saḥ paramanalīka dṛṣṭibhṛd - anugraḥ Udgata - daśakumāraḥ." G.J. Agashe's interpretation of "nāsikyamadyāpuri" as Kāñcī

has been criticised by M.R. Kale as based on conjecture, which entitles Rājavarmā to be a king of Pallava dynasty ruling at Kāñcī.[40] Ānandavardhana[41] (second half of 9th century A.D.) in his *Dhvanyāloka* and Abhinavagupta's[42] locana on it, [990-1020A.D.] on karika 7 quotes Daṇḍi's (Kāvyādarśa I.31, p.16 gadyapadyamayī kāciccampūrityabhidhiyate) āmana in his "Kāvyālaṅkāra *sūtravṛttiḥ*" I-3, 27[43] [800A.D.] refers to *Kāvyādarśa*-I,-14.-"Sargabandho mahākāvyamucyate tasya lakṣaṇaṁ" (*Kāvyādarśa* p.8[44]). Hemacandra (1089-1173 A.D.) in *Kāvyānuśāsana* quotes copiously from Daṇḍi's *Kāvyādarśa* 1.43. [pp. 22-23], 1.47, 51, 70, 73, 80, 85, 86, 93, [pp. 25, 27, 38, 40, 43, 45, 46, 49,] II.85, 96, 214, 218, 219, 257, 261, 281, 283, 299, 311, 352 [pp. 91, 95, 142, 144, 161, 163, 172, 173, 180, 186, 205] III. 26-28, 89, 91, 93, 108, 132, 142; (pp. 225, 226, 258, 259, 260, 267, 280, 284). Gaṅgādevī[45] in her *Mathurāvijaya* 1.10. [Vīrakamparāya caritam], [1380AD] refers to Daṇḍī as under - "ācāryadaṇḍin vācāmācāntāmṛta saṁpadāṁ, vikāso vedhasaḥ, patnyāḥ vilāsamaṇidarpaṇaṁ." Bhattagopala[46] on his commentary on *Kāvyaprakāśa* known as *Sāhityacūḍamaṇi –prastāvanā* says

sikṣayonnadbhutām rekhām Kāvyādarśa lipi krame
Madhye madhye mahācārya Daṇḍī bhīṣayate kavīn.

From 800 A.D. to 18th century A.D., we find writers referring to Dandi's two works extant as *Kāvyādarśa* and *Daśakumāra carita*. The third work could have been chandoviciti or Kalapariccheda as referred to in I-12 and III. 171 [*Kāvyādarśa*-p.7 and 297].

chandovicityāṁ Sakalah tatprapañco nidarśitaḥ ītthaṁ kalacatuḥṣaṣṭi virodhaḥsādhuniyataṁ tasyāṁ kālaparicchede rūpamāvirbhaviṣyati.

Verbal jugglery in pariccheda III indicates his composition of a dvayāśrayakāvya also Dr. Saktipada Har[47] in his *Bhāravi and His Kirātārjunīyaṁ* commenting upon the 50 verse 1.23 of *Avantisundarīkathāsāra*[48]

Saḥ medhāvī kavirvidvān bhāravimprabhavaṁ giraṁ,
anurudhy akaron maitrīṁ narendre viṣṇuvardhane"

quotes the pada 2 as "bhāraviḥ prabhavo giram," and corrects it to" bhāraviṁ prabhavaṁ giraṁ." The reading available with me in the text quoted by me and refutes the identity of Bhāravi and Damudare described as great grand father of Daṇḍī,[49] the author of *Avantisundarīkathā,*". as held by Mr. R. Kavi expressed in his introduction to the text of ASK. [1924]. The verse ASKS 1 23 has its prose version in ASK PIOLL 4-6 as

Kauśika Kumāra mahāśaivaṁ mahāprabhavaṁ gavāṁ
prabhavaṁ pradīpta
bhāsaṁ bhāraviṁ ravimivenduranurupyadarśa iva
cānurudhya darśa iva
puṇyakarmāṇi viṣṇuvardhanakhye rājasūnau praṇayaṁ
anvabhaghnāt.

He agrees with Dr. S.K. De[50] who doubts the relationship of Bhāravi and Daṇḍī based on the solitary verse of uncertain import, since Damodara, Damodarabhatta, Damodaradeva have

been quoted in *Saraṅgadharapaddhati*, *Sadukti Karṇāmṛta*, Padyāvali and *Bhoja prabandha*. Durvinīta referred to in ASK. As "gāṅgeyakuladhvaja" the commentator of the 15th canto of Bhāravi's *Kirātārjunīyaṁ* established as such by the

"Svatṛitaṁ bhagavata gataghanagaganabhena
padmanābhena
śrīmatkonagana mahārājādhirājasya
avinīta namanh putreṇa ......
Kirātārjunīya pañcadaśa sarga ṭīkā
kāreṇa durvinīta nāmadheyena

preceded by

astanavatyultara satesu saka varsesvavartitesu.[53]

was the father-in-law of Pulakesin-II Caulikya, elder brother of Viṣṇuvardhana.[54] Dr. Har establishes Bharavi's relationship with Gangas and not with Pallavas of Kāñcī. Hence Viṣṇuvardhana referred to in ASK and ASKS could be the Caulikya prince, younger brother of Pulakesin II. Dr. Har places Bharavi in the last half of sixth century A.D.[55] and Dr. Rastogi[56] in the first half. Bharavi in the first half of sixth century definitely earlier than Ravikriti the scribe of Aihole inscription of Pulakesin II (556 śaka saṁvat – 634AD[57]), could have been the predecessor of Daṇḍi, the author of ASK and not that of DKC who on the basis of comparison of ASK and DKC establishes the disparity of the themes of the two works. The existence of 3 Appayadīkṣitas[58], 3 Dhanapālas[59], 3 Abhinandas can easily establish the existence of two Dandins. Dr. K. Krishnamoorthy (*Essays in Sanskrit Criticism*.

Karnatka University Dharwar 1964 pp. 150, 243 295-96) questions the authenticity of the authorship of *Avantisundarīkathā* for Daṇḍī of *Daśakumāracarita*. A. Sankaran in *Some Aspects of Literacy Criticism in Sanskrit* [pp.24-25] (Oriental Books Reprint Corporation New Delhi) places Dandi after Bamah. P.V. Kane foiled by Dr. Bechan Jha takes Dandi as the predecessor of Bamah [HOSP p.124; KASV.p.6 introduction] Bhāravi quoted by Vāmana. *Kirātārjunīya* VIII-37 and *Kāvyādarśa* 1-31. quoted by him place Bharavi and Dandi before Vāmana. Now *Daśakumāracarita* illustrates the Magadha malava struggle in its country-wide circumstantial anarchical situations which most probably illustrates the conditions prevailing in the country in the post-Gupta and later Gupta times since Dandi in DKC describes the discomfiture of Malavaraja by the Magadharaja concentrating his final stay in Angaraja's country, it seems evident that we can easily take the point of Jayavarman, Siṁhavarman, Naravarman and Viśvavarman [mandasor prasasti of Naravannan dated Malava era 461 i.e. 40I A.D. and Gangadhara lekhe of Viśvavarman 480 malava era i.e. 423 A.D. as the persons having Rajavarma referred to by Dandi in *Kāvyādarśa* II 279-280 as a king of the past, a king having been seen facially but gone to oblivion during his life time. Siṁhavarman seems to be his contemporary and Naravarman as the successor of Siṁhavarman not yet known to him like-wise Viśvavarman as grandson of Siṁhavarman quite beyond his knowledge. Naravarman issued a prasasti implies that Siṁhavarman did not survive longer when reinstated in Anga with Malava country given to him as a

mark of alliance by Magadharaja the Gupta king of contemporary period in all probability Kumara Gupta Mahendraditya having alliance with Bandhuvarman, Jayavarman and the like, a predecessor of Siṁhavarmā, son of Jayavarman, father of Naravarman and grandfather of Visvavarman.

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39. *Aryasaptasati* pp. 20-21. published by the Sanskrit Academy, Osmania University, Hyderabad. FIRST ed. 1966. Sanskrit Academy Series No. 13/A10. Svopajñātīkopeta

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40. *DKC* M.R. Kale, Introduction p. XXI [21]

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59. Dhanapāla of Tilakamañjarī Prose Romance. HOCSL, M. Krishnamachari, para. 477 p.474.

   ii. Dhanapāla author of *Bhavisyatta Kaho* a member of Dhakkado Bania family of Dhanasiri. Ibid p.474 cff. 4.

iii. Pallipala Dahanapala – author of *Tilakamañjarī-sāra* L.D. series Ahmedabad. edited by Dr. N.M. Kansara 1969. Abhinanda, author of *Rāmacarita Mahākāvya* s/o Satananda Abhinanda, author of *Kādambarīkathā-sāra*, son of Jayanta.

iv. Abhinanda, son of Bana, author of *Kādambarī uttara* bhāga.

He is the eternal in the midst of the non-eternals, the principle of intelligence in all that are intelligent. He is One, yet fulfils the desires of the many. Those wise men who perceive Him as existing within their own self, to them belongs eternal peace, and to none else.

— Kaṭha Upaniṣad Ch.II, part - 2. 13.

Ever-satisfied, though without riches; infinitely strong, though without help or support; ever-content, though not enjoying sense pleasures; and without an equal, though looking on all as his equal – (such is the man of Self-realization.)

— Sankarācārya, Vivekacūdāmaṇi, Verse 543.

Ancient India's Spectacular Achievements in Medicine

Dr. B. Ushakumari

Introduction

The antiquity of Indian medical science is unique. Even before the dawn of Science and Technology, our ancestors with the help of the then available crude instruments studied their own anatomy and the surrounding nature deeply. Thus they formulated the basic concepts of Indian therapeutics.

In India, the earliest development of medicine as evidenced in texual sources starting from the Vedas is closely intertwined with religious beliefs and its practice frequently placed within a ritual context. The vision on health as given by Maharṣi Suśruta, Caraka and Vāgbhaṭācārya and so on and the approach taken by Patañjali on Yoga Śāstra, the spiritual approach of body and mind etc. are also the part of the Indian health sciences.

Āyurveda's concern about the all-round development of man and his physical, mental and social well-being is the most important part of the ancient system of Indian medicine. As the science of life, Āyurveda is applicable to every living thing.

A lot of information is available from ancient Indian literature regarding Surgery, plastic surgery, vaccination, variety of customs and rituals influencing health, psychology, food science, herbal medicines, veterinary science, etc. Many of the texts were translated into foreign languages by scholars. Original and translated books were spread to different countries. The original scientific contents in them were utilized by the Europeans and others for developing new knowledge.

Plastic Surgery

The first known published account of plastic surgery in the west is on Indian rhinoplasty. In the war of 1792, Tipu Sultan's soldiers captured Kawsaji, a Maratha cart driver in the British army and cut off his nose and an arm. After one year, a 'Kumhara vadiya' of Pune reconstructed Kawasji's nose in the presence of two English doctors, Thomas Cruso and James Trindlay, of the Bombay Presidency.

The Madras Gazette published an illustrated account of this operation. It was referred as "a practice not uncommon in India and has been practised for time immemorial." In October 1794, the *Gentleman's Magazine* of London reproduced the matter. The interesting thing is that the surgical procedure of Kawasji's operation closely corresponded to that mentioned in the āyurvedic text *Suśruta Saṁhitā*.

Suśruta Saṁhitā (350 A.D.) is the oldest work that clearly describes the plastic surgery of the nose, ear and lip. Manka an Indian physician in Baghdad during the reign of the Abbasid Caliph Harun al Rashid (786-809 A.D.) translated *Suśruta*

Saṁhitā into Arabic under the title *Kitab- Shawasoon Al-Hind of Sushruth.* Persian Physician Al-Razi (860-925 A.D.) quotes Suśruta as an authority on Surgery.

Suśruta Saṁhitā enumerates eight branches of medical knowledge as surgery, treatment of the disease of the eyes, ears, nose, throat and teeth, therapeutics, psychiatry and psychotheraphy, toxicology and treatment of poisoning, treatment for longevity and rejuvenation, and treatment for increasing virility. But the text is known for its extensive chapter on surgery. It mentions 300 different operations employing 42 surgical processes and 121 surgical instruments. These include ophthalmic couching, cutting for stone, removal of arrows and splinters, suturing examination of dead bodies for anatomy and caesarean sections.

Āyurveda

Āyurvedic system of medicine is of great antiquity and dates back to 500 B.C. Ayurveda is gaining importance in modern times since it is unique in its being patient-friendly, rational and simpler system of health care. It gives more importance to preventive measures by improving the ability of the body to resist diseases.

The ancient ayurvedic texts like *Caraka Samhita* and *Suśruta Saṁhitā* contain a vast accumulation of medical and even general information such as the environmental factors. For example, a chapter in *Caraka Saṁhitā* "Janapadodhwamsaniyam" is on epidemics and pollution of air, water and land. There is also a meticulous code of

professional ethics and social conduct for the medical profession similar to the 'Hippocratic Oath'. There are a number of other ayurvedic classical texts such as the *Aṣṭaṅgahṛdaya Saṁhitā* of Vāgbhaṭa, which is popular in South India. The tradition of āyurveda by Aṣṭavaidya Brahmins is live in Kerala.

Āyurvedic medicines are mainly herbal, and therapies include enemas, massage, ointments, douches and surgery. Later metallic compounds also came into medical use. *Caraka Saṁhitā* and *Suśruta Saṁhitā* speak of chemical aspects of the functioning of the human body, digestion and that of medicine.

Caraka classifies objects into three types; animal products, vegetable products and products pertaining to earth. He describes the nature and preparation of alkali (Kṣāra) and certain metallic preparations. He prescribes sulphates of copper and iron, etc. combined with vegetable drugs for external application of ring worm, eczema, leprosy, etc. He also speaks of iron, gold and silver tonics. Many metallic preparations are included in the 'Rasāyanacikitsā' prescribed for longevity. *Suśruta Saṁhitā* describes the use of alkali to clean surgical instruments, which were used to cut the diseased parts of the human body. Plates of iron, silver and copper were dipped in alkaline liquids before mixing with medicines. Some alkalies were used for the external application for skin diseases and internally for tumours, indigestion, urinary deposits, intestinal worms, etc.

Experts say that many modern concepts were already known in ayurveda. Suśruta describes pathogenic micro-

organisms to be the cause of certain forms of fever, pulmonary consumption, leprosy, small pox and tuberculosis. Caraka's description of invisible kṛmis (corpuscles) in blood, that they are unicellular structure, circular or disc-like, without feet and with coppery colour would marvel even modern accounts.

Vaccination

The authentication of Edward Jenner's vaccination came from ayurvedic vaccination's proven track record. Edward Jenner, the English physician, discovered vaccination on a scientific basis with his studies on small pox in 1796. But a group of fellows of the Royal Society had earlier studied the method of inoculating people in India and submitted its report in 1760. In 1797, a physician Dr. J.Z. Holwell who was one among the members who stayed in Bengal province for more than 10 years to study the method of vaccination in India spoke on a meeting at the London Royal College of Physicians. He stated that the vaccination method of Jenner has the sanction of remotest antiquity in India. Holwell told about a group of vaccinators inoculating people from home to home with pus used from the inoculated pustule of the previous year. Following the inoculation, the person had to observe a strict regimen of diet and treatment for the mild eruptive fever that follows.

Botanical Teaching in Medicine

Botanical teaching was preparatory to medical studies in ancient days. *Arthaśāstra* of Kauṭilya refers to 'Vṛkṣāyurveda', a treatise on botany, written in the pre-Buddhist period. The

author of the book Parāśara, compiled the treatise at the request of the sages assembled at a conference to give an account of the herbs and plants beneficial to mankind.

Jīvaka, physician of King Bimbisāra, a contemporary of the Buddha, had to undergo a practical examination in the final year of his studies at Taxila. The teacher asked him to take a spade and seek round about a yojana on every side of the University and bring the plant he saw which had no medicinal properties. After long investigations, Jīvaka came back saying he did not find any plant which had no medicinal properties. The teacher was satisfied and gave him the license to practise as a physician. This incident reveals the importance of botanical study in medicine prevailed in ancient India. In modern times, the importance of natural product drugs in āyurveda and other systems of medicine is increasing day by day.

Veterinary Sciences

In ancient India, veterinary sciences focused elephants and horses on which the King possessed a monopoly. Palakapya's *Hasti Āyurveda* is said to be the earliest book on veterinary sciences. A work on horse medicine is also said to be translated into Persian in the 14th century, another one in the 17th century and from that into English in the 18th century. King Aśoka's inscriptions also mention about animal hospitals in his empire.

Conclusion

The theories and practices relating to medical science held a prominent place in different areas of learning in India. But

education in India not being secular and universal and professions hereditary and caste-specific, knowledge became confined to certain sections of society. This factor was the major one which prevented the gradual development of Ancient Indian Medical Sciences. Another factor was colonial intervention which destroyed indigeneous sciences and knowledge systems.

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भाषायाः उत्पत्तिविचारः

डा. मनोजः बि.

अनादिकालादारभ्य मनुष्याः स्वस्य तथा सम्पूर्णलोकस्य उत्पत्तिं मानवजीवनस्य महत्त्वं चाधिकृत्य च दार्शनिकदृष्ट्या विचारं कुर्वन्तः एव सन्ति। मानवजीवने कथं पूर्णतां प्राप्तुं शक्यते? जीवनस्योद्देश्यं किम्? मानवो नाम कः? दुःखपरिजिगीर्षया सुखप्रेप्सया च मानवाः प्रयतन्ते। सुखदुःखे न बाह्यवस्तुनिष्ठे। भोक्तारं अवलम्ब्यैव भोग्यस्य स्थितिः इत्यस्मात् प्रपञ्चोऽयं भोक्तृभोग्यस्वरूपः। यादृशः यक्षः तदनुरूप एव बलिः क्रियते। एवञ्च आत्यन्तिकदुःख परिनिवृत्तये सुखावाप्तये च को वा मार्गः? इत्यादयः बहवः प्रश्नाः समुद्भूताः तेषां विचारमण्डले। वस्तुतः केवलशरीरं न मानवः अपि तु शरीरे अन्तर्यामी आत्मा अपि वर्तते इति विचारोद्भूतेन उत्तरेण मानवचिन्तनस्य गतिवेगः वर्धितः। केचन सर्वेषामाधारत्वेन वर्तमानस्य सत्यस्य अन्वेषणे संलग्नाः अभवन्। तथा च कैश्चित् प्राप्तस्य जीवनस्य श्रेष्ठतामानेतुं विशेषमार्गाणां चिन्तनं कृतम्। वेदाः, वेदाङ्गानि, पुराणानि, इतिहासाः इत्यादीनि लोकमङ्गलाय तथा मनुष्यस्य शारीरिकमानसिकबौद्धिकविकासाय च आविर्भूतानि मानवविचारवृक्षस्य सुफलानि।।

पूर्विकाणां विज्ञानसम्पद् भाषामाध्यमेनैव परिरक्षिता अनन्तरगामिनां सुलभा च जाता। सर्वमिदं भाषामन्तरेण तु नैव सिद्ध्यति इति तु सर्वैः सुविदितम्। अतः भाषायाः उत्पत्तिविषये किञ्चिदिवात्र प्रस्तोतव्यमेव।।

भाष्यतेऽनया इति भाषा इति निर्वचनरहिता न काचिदपि भाषाशास्त्रविषयिकी रचना नोपलभ्येत। भाष व्यक्तायां वाचि इति धातुतः निष्पन्नः शब्दोऽयम्। मृगाः अपि आशयविनिमयं कुर्वन्ति। किन्तु ते शब्दाः तु न भाषात्वेन व्यवह्रियन्ते। यद्यपि भाषायाः विशालेऽर्थे तेऽपि भाषात्वेन गणयितुं शक्यन्ते किन्तु सङ्कुचितेऽर्थे तु मानवानामाशय-विनिमयोपाधिरेव भाषात्वेन तच्छास्त्रविदः गणयन्ति। व्याकरणशास्त्रेऽपि धातूनामर्थकथनसन्दर्भे मानवमुखतः निःसृतानां श्रोतृषु अर्थावबोधजनाकानां यत्किञ्चिदाशयवाहकानां शब्दानामेव सामान्यतः व्यक्तायां वाचि इति शब्देन ग्रहणं कृतं दृश्यते। इतरेषान्तु सामान्यतः शब्दे इति वा अव्यक्ते शब्दे इति वा अर्थः निर्दिष्टः। अस्य किञ्चिदिव स्पष्टीकरणाय अष्टाध्यायीसूत्रपाठे विद्यमानधातुपाठस्याधारेण शब्दार्थकाः धातवः तेषां वर्तमानकाल-प्रथमपुरुषैकवचनरूपाणि च अधः लिख्यन्ते -

तद्यथा - ह्राद अव्यक्ते शब्दे (२६) - ह्रादते, पर्द कुत्सिते शब्दे (२९) - पर्दते, गद व्यक्तायां वाचि (५२) - गदति, णद अव्यक्ते शब्दे (५४) - नदति, कूज अव्यक्ते शब्दे (२२३) - कूजति, पठ व्यक्तायां वाचि (३३०) - पठति, जल्प व्यक्तायां वाचि (३९८) - जल्पति, लप व्यक्तायां वाचि (४०२) - लपति, ध्वन शब्दे (८१६) - ध्वनति, वद व्यक्तायां वाचि (१००९) - वदति, चक्षिङ् व्यक्तायां वाचि (१०१७) - चष्टे, रु शब्दे (१०३४) - रौति/रवीति, टुक्षु शब्दे (१०३६) - क्षौति, कु शब्दे (१०४२) कौति, ब्रूञ् व्यक्तायां वाचि (१०४४) - ब्रवीति/आह, वच परिभाषणे (१०६३) - वक्ति, वाशृ शब्दे (११६३) - वाश्यते, कुर शब्दे (१३४१) कुरति, गुज शब्दे (१३६९) गुजति, मत्रि गुप्तपरिभाषणे (१६७९) - मन्त्रयते, स्तन देवशब्दे (१८५९) - स्तनयति-ते, गदी देवशब्दे (१८६०) गदयति-ते, ध्वन शब्दे (१८८९) - ध्वनयति-ते इत्यादयः पूर्वोक्तमाशयं स्पष्टीकुर्वन्ति।।

दार्शनिकपृष्ठेनापि शब्दविषयिकी चर्चा प्रस्तुता अस्ति विद्वद्भिः। मनुष्यस्य अन्तः विद्यमान-आशयानां प्रकटीकरणाय यदा तेन श्रमः क्रियते तदा तस्य मूलाधारात् निष्पन्नः वायुः उरःकण्ठस्थानयोः विकारं प्राप्य कण्ठतालव्यादिमुखस्थानेषु स्पृष्ट्वा वाग्रूपेण बहिरायाति। इदञ्चेत्थमुच्यते तन्त्रसारसङ्ग्रहे -

या मूलेऽङ्कुरिता वाणी वाग्बीजा ब्रह्मरन्ध्रगा।
सा परा बोधगर्भा स्यान्नादशक्तिस्तु कुण्डली।।
नाभौ पल्लविता सा च पश्यन्ती स्यान्नवान्तगा।
साकारा बैन्दवी शक्तिरव्यक्ताक्षरलक्षणा।।
हृदि कोरकिता सैव मध्यमा बुद्धिगोचरा।
वर्णात्मिका बीजशक्तिर्भ्रूमध्यस्था सवाचका।।
आस्ये कुसुमिता सैव वैखरी विशदाक्षरा।
श्रोत्रग्राह्या समस्तार्थबोधिनी पदवाक्यगा।। इति।।
इममेवाशयम् अभिव्यनक्ति संविद्दर्शननिर्णये -
ब्रह्मरन्ध्रनवान्ताज्ञा ब्रह्मधारेषु वागियम्।
विशुद्धे हृदये नाभौ स्वाधिष्ठानाह्वये पुनः।।
मूलनाभिहृदास्येषु परावरपरा परा।
पराबीजक्रमः साक्षाच्चतुर्वर्गफलोदया।। [१] इति।।

पाणिनीयशिक्षायाञ्चोच्यते -

आत्मा बुद्ध्या समेत्यार्थान्मनो युङ्क्ते विवक्षया।
मनः कायाग्निमाहन्ति स प्रेरयति मारुतम्।।
मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरम्।
प्रातः सवनयोगं तच्छन्दो गायत्रमाश्रितम्।।
कण्ठे माध्यन्दिनयुगं मध्यमन्त्रैष्टुभानुगम्।

तारं तातीय सवनं शीर्षण्यं जगतानुगम्।।
सोदीर्णो मूर्ध्न्यभिहतो वक्त्रमापाद्य मारुतः।
वर्णाञ्जनयते तेषां विभागः पञ्चधा स्मृतः।। [२]

तत्र चाक्षरं पदं वाक्यमिति त्रिधा भेदः। भाषा वाक्यात्मिका। वाक्यानि तावत्पदैः सङ्घटितानि। पदं तु अक्षरजन्यम्। अक्षराणि च वर्णैरारभ्यते। एवञ्च को नाम वर्ण इति चेत् एकत्वव्यवहारार्हः स्फुटो नादो वर्णः [३] इति लक्षणमुक्तं लघुपाणिनीये संज्ञाप्रकरणे।।

भाषामधिकृत्य भाषाशास्त्रविदां कथनानि बहूनि उपलभ्यन्ते। तद्यथा - 'Speech is the representation of the mind. (Aristotle)'[४] - मानसिकानुभवानां प्रतिनिधीकरणमस्ति भाषणम् - इति अरिस्टोटिल्महोदयेनोक्तम्।

"Language is purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols. (Edward Speer)"[५]- स्वेच्छया उत्पाद्यमानाः आशयाः विकाराः आग्रहाः इत्यादिनां प्रकटीकरणाय मानुषिकी तथा वासनाभिः अप्रचोदिता उपाधिरेव भाषा इत्युल्लिखितं एड्वेर्ड् स्पीर्महोदयेन।।

"A language is a system of arbitrary vocal symbols, by means of which a social group co-operates. (Bloke & Tragor)"[६] - सामूहिकसहवर्तनाय उपयुज्यमानानां स्वेच्छापराणां वाचिकप्रतीकानां व्यवस्था एव भाषा इति ब्लॉक्ट्रागर्महोदयाभ्यां निर्गदितम्।।

"The totality of the utterances that can be made in a speech community is the language of the community. (Leonard

Bloomfield)"[७] - कस्यचित् समूहस्य भाषा नाम तस्मिन् समूहे विद्यमानानां भाषणानां सम्पूर्णता इति लियनार्ड् ब्लूमफील्डमहोदयेन प्रस्तुतम् ।।

"Language is human ..... A verbal systematic symbolism — a means of transmitting information ...... a form of social behaviour .... (with a) high degree of convention. (J.Vatmoge)"[८] - भाषा तु मानुषिकी .... वाचिकी तथा क्रमबद्धा प्रतीकनव्यवस्था .... विज्ञानसङ्क्रमणोपाधिः .... सामूहिकव्यवहाराणां व्यवस्थापितं रूपम् इति जे.वाट्मोग्महोदयः अवोचत्।

"Language is a system of conventional signals used for communication by a whole community." (A.C. Jimson)"[९] - समस्तं समूहं परस्परं आशयविनिमयनाय उपयुज्यमानानां साम्प्रदायिकसूचनानां व्यवस्था अस्ति भाषा इति ए.सी जिम्सन्महोदयश्च।

कथमिदमाशयप्रकटीकरणसाधनं प्राप्तं मानवैः इत्यत्र प्राधान्येन पक्षद्वयं विद्यते। एकस्तावत् परिणामसिद्धान्तवादिनां पक्षः अपरस्तु नैसर्गिकतावादिनाम्।

आशयप्रकटीकरणोपाधिरियं भाषा आदिममनुष्याणां सम्भाषणशक्त्याः निरन्तरपरिश्रमफलतया परिणामं प्राप्तेति परिणामवादिनां मतम्। अस्य मतस्य प्रतिष्ठापनाय ते कांश्चन सिद्धान्तान् पुरस्कुर्वन्ति। तद्यथा आदिममनुष्याः तेषां सहचारिणां आमन्त्रणाय अधरस्पृष्टेन वायुना पू३, पू३ इति शब्दमकुर्वन्। इदमेव पूपूसिद्धान्तस्योदाहरणम्।[१०] तथैव सन्ततसहचारिणां मृगाणां शब्दान् अपि ते अन्वकुर्वन्। एवमेव वैकारिकसन्दर्भेषु अकस्मादिव तेषां मुखतः शब्दाः निस्सृताः। यदा तैः सङ्घटितपरिश्रमः क्रियते स्म तदा मानसिकशक्त्याः वर्धनाय कांशचन शब्दविशेषान् कृतवन्तः। यथा नौकायां सञ्चालकाः यो हि हो इत्यादि कुर्वन्ति तथा। अयञ्च योहिहोसिद्धान्तः इत्यभिधीयते।[११]

एवं कालान्तरेण प्राकृतिकशारीरिरक-मानसिकपरिवर्तनेन भाषायाः भाषात्वं सिद्धमभूत्। प्रस्तुतोऽयमस्ति परिणामवादिनां सिद्धान्तः।।

अपरे तु भाषा तु ईश्वरेण आशयप्रकटीकरणाय प्रदत्तं सर्वोत्कृष्टं साधनम् इति मन्यन्ते। अत्र प्रमाणतयोद्ध्रियमाणाः श्लोकाः बहुधा समुपलभ्यन्ते विभिन्नशास्त्रग्रन्थेषु। वैयाकरणानां मते तु वाचः एव समुद्भूतोऽयं चराचरप्रपञ्चः इति भाषाशास्त्रतत्त्वदार्शनिकग्रन्थे वाक्यपदीये भर्तृहरिरित्थं निबद्ध्नाति -

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः।। [१२] इति।।
यत् अक्षरं अर्थभवेन (चराचरात्मकस्वरूपत्वेन) विवर्तते (भासते/ परिणमति) यतः जगतः प्रक्रिया सम्भवति तत् (शब्दतत्त्वम्) अनादिनिधनं (उत्पत्तिविनाशरहितम्) ब्रह्म इत्याशयः।।
एवमेव वाचं देवस्वरूपत्वेन चित्रीकरोति वाक्यपदीयकारः।।
दैवीवाक् व्यवकीर्णेयमशक्तैरभिधातृभिः।
अनित्यदर्शिनां त्वस्मिन् वादे बुद्धिविपर्ययः।। [१३] इति।।
काव्यादर्शे प्रथमपरिच्छेदे काव्यलक्षणसन्दर्भे कविर्दण्डी च निगदति -
इदमन्धंतमः कृत्स्नं जायेत भुवनत्रयम्।
यदि शब्दाह्वयं ज्योतिरासंसारं न दीप्यते।। [१४] इति।।
अर्थात् यदि शब्दाभिधानं ज्योतिर्नाभविष्यत् तर्हि सृष्टिकालादारभ्य न किमपि तत्त्वं प्राकाशिष्यत। तेन एतत् सकलं भुवनत्रयमपि घोरान्धकारव्याप्तं अजनिष्यत इति।।
इममेव इत्थं अभिव्यनक्ति श्रीनारायणगुरुदेवः स्वीये दैवदशके-
'നീ സത്യം ജ്ഞാനമാനന്ദം നീ തന്നെ വർത്തമാനവും.
ഭൂതവും ഭാവിയും വേറല്ലോതും മൊഴിയുമോർക്കിൽ നീ. [१५]
(नी सत्यं ज्ञानमानन्दं नी तन्ने वर्तमानवुम्।

भूतत्वं भावित्वं वर्तमानत्वं मायिपूर्वकल्प नो।।)।।
त्वं सत्यं ज्ञानमानन्दं वर्तमानस्त्वमेव हि।
भूतो भावी च कालस्त्वं भाष्यमाणं वचश्च भोः।। इति।।

तन्नाम सत्यं ज्ञानम् आनन्दं वर्तमानकालः भूतकालः भाविकालः इत्यादि नामभिः व्यवह्रियमाणं सर्वमपि त्वमेव (ईश्वरः वा ब्रह्म एव)। अपि च भाष्यमाणाः वाचः अपि त्वमेव। इति।।

ललितासहस्रनामस्तोत्रे देव्याः स्वरूपवर्णनेष्वपि इत्थं दृश्यते -

नारायणी नादरूपा नामरूपविवर्जिता।
ह्रींकारी ह्रीमती हृद्या हेयोपादेयवर्जिता।। [16] इति।।

श्लोकस्यास्य सौभाग्यभास्कराख्ये भाष्ये उच्यते -

ह्रीङ्कारादिषु बिन्दोरुपर्यर्धचन्द्ररोधिनीनादनादान्तशक्ति-व्यापक-समनोन्मम्याख्याः सूक्ष्मसूक्ष्मतरसूक्ष्मतमरूपा अष्टौ वर्णा वर्तन्ते तेषु तृतीयो वर्णो नाद इत्युच्यते। ....नाद एव रूपं यस्याः सा इति वा।। [17]

परा प्रत्यक्चितिरूपा पश्यन्ती परदेवता।
मध्यमा वैखरीरूपा भक्तमानसहंसिका।। [18] इति च।।

भागवते च -

तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत्पदम्।
वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते।। (३.६.१२)।। [19]

एषां श्लोकानां श्रीधरीव्याख्या :

आयतनान्येवाह- तस्याग्निरित्यादि चतुर्दशभिः। आस्यं निर्भिन्नं पृथग्जातम्। पदं स्वस्थानम्। स्वांशेन स्वशक्त्या वाचा सहाविशत्। असौ जीवः वक्तव्यं प्रतिपद्यते, शब्दमुच्चारयतीत्यर्थः। सर्वत्र यन्निर्भिन्नं तदधिष्ठानम्। अग्न्यादिप्रथमान्तमधिदैवम्। वागादीन्द्रियम्। तृतीयान्तमध्यात्मम्।

प्रतिपत्तव्यमधिभूतम्।।[२०] भाषायाः ईश्वरानुग्रहलब्धत्वं विशदीक्रियते भागवतवचनेन अनेन।।

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः।
हृद्याकाशादभून्नादो वृत्तिरोधात् विभाव्यते।। (१२.६.३७)
यदुपासनया ब्रह्मन् योगिनो मलमात्मनः।
द्रव्यक्रियाकारकाख्यं धूत्वा यान्त्यपुनर्भवम्।। (१२.६.३८)
ततोऽभूत्त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराट्।
यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः।। (१२.६.३९)
शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक्।
येन वाग्व्यज्यते यस्य व्यक्तिराकाश आत्मनः।। (१२.६.४०)
स्वधाम्नो ब्राह्मणः साक्षाद् वाचकः परमात्मनः।
स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम्।। (१२.६.४१)
तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगूद्वह।
धार्यन्ते यैस्त्रयो भावा गुणानामार्थवृत्तयः।। (१२.६.४२)
ततोऽक्षरसमाम्नायमसृजद् भगवानजः।
अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम्।। (१२.६.४३)
तेनासौ चतुरो वेदांश्चतुर्भिर्वदनैर्विभुः।
सव्याहृतिकान् सोङ्कारांश्चतुर्होत्रविवक्षया।। (१२.६.४४) [२१]

एषां श्लोकानां श्रीधरीव्याख्या :

तत्र प्रथमं वेदाविर्भावप्रकारमाह - समाहितात्मन इत्यष्टभिः। ब्रह्मणो हृदि य आकाशस्तस्मान्नादोऽभवत्। यः कर्णपुटपिधानेन श्रोत्रवृत्तिनिरोधादस्मदादिष्वपि विभाव्यते वितर्क्यते।।३७।। प्रसङ्गान्नादोपासकानां मोक्षफलमाह- यस्य नादस्योपासनयात्मनो मलं धूत्वाऽपोह्य। कथंभूतं मलं

तमाह- द्रव्यमधिभूतम्, क्रिया अध्यात्मम्, कारकमधिदैवम्, एवं त्रिधाभूता आख्या यस्येति तम्।।३८।। त्रिवृत् त्रिमात्रः कण्ठोष्ठादिभिरुच्चार्यमाणः ओङ्कारस्याक्षरसमाम्नायान्तर्भावात्सूक्ष्मतया तं विशिनष्टि - अव्यक्तः प्रभवः यस्य सः। तदेवाह- स्वराट् स्वत एव हृदि प्रकाशमानः। तस्य कार्यं लक्षयति- यत्तदिति। नपुंसकत्वं लिङ्गशब्द-विशेषणत्वात्। लिङ्गं गमकम्।।३९।। कोऽसौ परमात्मा तमाह- शृणोतीति। इमं स्फोटमव्यक्तमोङ्कारम्। ननु जीव एव तं शृणोतु, नेत्याह- सुप्तश्रोत्रे कर्णापिधानादिनाऽवृत्तिकेऽपि श्रोत्रे सति। जीवस्तु करणाधीनज्ञानत्वान्न तदा श्रोता। तदुपलब्धिस्तु तस्य परमात्मद्वारिकैवेति भावः। ईश्वरस्तु नैवम्, यतः शून्यदृक्। शून्येऽपीन्द्रियवर्गे दृक् ज्ञानं यस्य। तथा हि- सुप्तो यदा शब्दं श्रुत्वा प्रबुध्यते न तदा जीवः श्रोता, लीनेन्द्रियत्वात्। अतो यस्तदा शब्दं श्रुत्वा जीवं प्रबोधयति स यथा परमात्मैव तद्वत्। कोऽसावोङ्कारस्तं विशिनष्टि सार्धेन- येन वाग्बृहती व्यज्यते। यस्य च हृदयाकाशे आत्मनः सकाशाद्व्यक्तिरभिव्यक्तिः।।४०।। किंच, स्वधाम्नः स्वस्याश्रयः कारणं यद्ब्रह्म तस्य। किंच, परमात्मांशभूत-समस्तदेवतावाचकोऽपीत्याशयेनाह - स इति। सर्वमन्त्राणाम् उपनिषद्रहस्यसूक्ष्मरूपमित्यर्थः। तत्र हेतुः- वेदानां बीजं कारणम्। बीजत्वेऽप्यविकारितामाह - सनातनं सदैकरूपम्, तस्य ब्रह्मरूपत्वात्।।४१।। इदानीं ततः सर्वप्रपञ्चोत्पत्तिप्रकारमाह- तस्य हीति। त्रयस्त्रिसंख्यायुक्ता भावा यैरकारोकारमकारैर्धार्यन्ते तत्कारणत्वात्। तानेवाह- गुणाः सत्त्वादयः। नामानि ऋग्यजुःसामानि। अर्था भूर्भुवः स्वर्लोकाः। वृत्तयो जाग्रदाद्याः।।४२।। ततस्तेभ्यो वर्णेभ्यः। अक्षराणां समाम्नायं समाहारम्। तमेवाह - अन्तस्था यरलवाः ऊष्माणः शषसहाः। स्वराः अकाराद्याः। स्पर्शाः कादयः। ह्रस्वदीर्घाश्च। आदिशब्दाज्जिह्वामूलीयादयः। त एव लक्षणं स्वरूपं यस्य तम्।।४३।। विभुश्चतुरिमुखरूपो भगवान्। असृजदिति पूर्वस्येवानुषङ्गः। चातुर्होत्रविवक्षया

चत्वारो होत्रोपलक्षिता ऋत्विजश्चतुर्होतारस्तैरनुष्ठेयं हौत्राध्वर्यवादिकं कर्म चातुर्होत्रं तद्विवक्षया।।४४।।[२२]

एवमत्र भाषायाः उत्पत्तिसिद्धान्तौ प्रतिपादितौ। तयोश्च परिणामवादिमतस्य पूर्णता अस्तीति वक्तुं न शक्यते। यतो हि मानवः जन्मतः आरभ्य प्रकृत्यां विद्यमानान् शब्दान् पुनः पुनः श्रुत्वा तेषां शब्दानामुच्चारणद्वारा अनुकरणाय प्रयतते। अपि च तत्सम्बद्धवस्तूनां दर्शनेन तदर्थान् च गृह्णाति। एवं ज्ञातानां शब्दानां योजनेन भाषायाः स्वरूपञ्च गृह्णाति। पाश्चात्यशास्त्रविदां मतमिदं यद्यपि साधु इति कृत्वा स्वीकुर्मस्तथापीयं भाषाव्यवहाररूपा शक्तिः मानवेन कथमुपलब्धा? इति कश्चन प्रश्नः उदेत्येव। अस्य प्रश्नस्योत्तरमेव वस्तुतः भारतीयभाषासिद्धान्तः। यथा ईश्वरस्य सृष्टिषु मानवः उत्कृष्टा सृष्टिरिति व्यपदिश्यते तथैव तस्मै ईश्वरेण प्रदत्तासु शक्तिषु सर्वोत्कृष्टा एवेयं भाषायाः व्यवहाररूपा शक्तिरिति स्वीकरणीयम्। तत्साधनाय नैकविधानि दार्शनिकचिन्तनानि सप्रमाणं उपस्थापितान्यपि सन्ति तद्विज्ञैः। अतः सिद्धान्तोऽयमेव सुष्ठु इति प्रतिभाति।।

टिप्पण्यः

१. तं.सा.सं., पु. ४८ (*तन्त्रसारसङ्ग्रहः*; वाँलियम् - १,२; डा.एन्.वी.पी.उणित्तिरिः; प्रकाशनविभागः; कालिकट् विश्वविद्यालयः; २००२)।

२. पा.शि., श्लो. ६-९, पु. ४-६ (*पाणिनीयशिक्षा*; हरिदासंस्कृतग्रन्थमाला - ५९; गोस्वामीप्रह्लादगिरिः; चौखम्बा संस्कृत् सीरीज् आफीस्; वाराणसी; सप्तमं संस्करणम्; २००४.

३. ल.पा., पु. ७ (*लघुपाणिनीयम्*; पूर्वखण्डः; ए.आर्.राजराजवर्मा; भाषावर्धिनी पुस्तकशाला, तिरुवनन्तपुरम्; (केरलम्); द्वितीयं संस्करणम्; १९१३)।

४. भा.सि.प्र., पृ. १८ (*भाषाशास्त्र सिद्धान्तवुं प्रयोगवुं* (मलयालम्); वि.आर्.शास्त्री/ क.जोय् पोल्; मलयालभाषाभ्यासकेन्द्रम्; तृश्शूर् (केरलम्); १९९९)।

५. तत्रैव, पु. १८.

६. तत्रैव।

७. तत्रैव, पु. १९.

८. तत्रैव।

९. तत्रैव।

१०. संस्कृ., पु. १३ (*संस्कृताध्यापनम्* (मलयालम्); डॉ. विश्वनाथरामन्; साहित्यप्रवर्तक-सहकरणसङ्घम्; तृश्शूर्; (केरलम्); द्वितीयं संस्करणम्; १९८२)।

११. तत्रैव, पु. १४.

१२. वाक्य.ब्रह्म., का. १, पु. ५९. (*वाक्यपदीयम्*; ब्रह्मकाण्डम्; मलयालव्याख्या; डा.के.चन्द्रशेखरन् नायर्; जय् कार्तिक् बुक्स्; तिरुवनन्तपुरम्; प्रथमं संस्करणम्; २०००)।

१३. तत्रैव, का. १५५, पु. २६९.

१४. काव्य. १.४ (प्रथमपरिच्छेदे चतुर्थश्लोकः), पु. ४. (*काव्यादर्शः*; आचार्य-रामचन्द्रमिश्रा, चौखम्बाविद्याभवनम्; वाराणसी; तृतीयसंस्करणम्; १९८४.)।

१५. श्री.ना.कृ., दै.द., पु. १५४. (*श्रीनारायणगुरुदेवकृतिकल्* (मलयालम्); श्रीनारायण-धर्मसङ्घम्; पञ्चमं संस्करणम्; १९६५)।

१६. ल.स.ना., पु. ८८. (*ललितासहस्रनाम*; सौभाग्यभास्करव्याख्या; (सं) वासुदेवशर्मा; निर्णयसागरमुद्रणालयः, मुम्बै, चतुर्थ संस्करणम्, १९३५)।

१७. तत्रैव, पु. ९९.

१८. तत्रैव, पु. १००.

१९. श्री.भाग., पु. २०५. (*श्रीमद् भागवतम्*; श्रीधरीटीका; श्रीपण्डितरामतेजपाण्डेयः; चौखम्बा संस्कृतप्रतिष्ठानम्; दिल्ली; १९९६)

२०. तत्रैव, पु. २०५

२१. तत्रैव, पु. १४५१.

२२. तत्रैव, पु. १४५१.

Work (done with selfish desire) is far inferior, O Arjuna, to that done with a detached reason. Take refuge in this detached reason. Small-minded are they who are motivated by selfish results.

— Śrīmad Bhagavad Gītā II. 49

The true form of Reality should be known through one's own bodhacakṣu, clear eye of understanding, and not through (the proxy of) a scholar; the true form of the (full) moon should be known by means of one's own eyes only; how can it be known by proxy?

— Śrī Sankarācarya, Vivekacūdamaṇi

महाभाष्ये कृषिः

डा. पि.पि. राजीव्

उपक्रमः

सूत्रकर्तुः पाणिनेः वार्तिककर्तुः कात्यायनवररुचेश्च अपेक्षया अधिकं प्रामाण्यं वैयाकरणाः महाभाष्यकारस्य पतञ्जलेः कल्पयन्ति। पतञ्जलेः कालः कृस्तोः पूर्वं द्वितीयशतकमिति सामान्यतया सर्वे पण्डिताः विश्वसन्ति। अष्टाध्यायीसूत्राणां व्याख्यानरूपेणैव महाभाष्यस्य रचनाशैली वर्तते। भाष्यान्तरापेक्षया महाभाष्यस्य रचनाशैली विशिष्टा भवति। गुरुशिष्यसंवादरूपेणैव पतञ्जलिना महाभाष्यं रचितमस्ति। शिष्याणां विप्रतिपन्नत्वे सति आचार्यः तेषु वात्सल्येन मित्रभावेन च शास्त्रमुपदिशति। भाष्यकारः स्वयमेव वदति 'आचार्यः सुहृद्भूत्वा इदं शास्त्रमन्वाचष्टे' इति। पदवाक्यप्रमाणज्ञो भर्तृहरिः महाभाष्यं न केवलं समस्तव्याकरणशास्त्रस्य प्रामाणिकग्रन्थः इति किन्तु सर्वेषामपि विद्यानामाकरः इति मनुते। तद्यथा-

"कृतेऽथ पतञ्जलिना गुरुणा तीर्थदर्शिना।
सर्वेषां न्यायबीजानां महाभाष्ये निबन्धने "[1]।। इति।

प्रतिपादितसिद्धान्तानां गहनतया, वादप्रतिवादवैपुल्येन, नानाशास्त्रतत्त्वप्रतिपादनेन च महाभाष्यं साधारणजनैः शीघ्रं पठितुमशक्यमस्ति। महाराज्यस्य पालनं यथा दुष्करं भवति, तथैव महाभाष्यपठनमपि। अत

एवोच्यते- 'महाभाष्यं वा पठनीयं महाराज्यं वा पालनीयम्' इति। एवं विशिष्टा व्याख्यानशैलिः, भाषायाः सरलता, शास्त्रान्तर्रसिद्धान्तानामपि वर्णनं, महत्त्वविषये अद्वितीयो ग्रन्थः इत्यादिभिः सर्वैर्भूषणैरलङ्कृतं भवति पतञ्जलेः महाभाष्यम्।।

कृषिः

प्राचीनमानवस्य पुरोगतिः मुख्यतया कृषिमाश्रित्य आसीत्। वेदकालसाहित्येषु कृषिकर्माण्यधिकृत्य बहवः सूचनाः वर्त्तन्ते। चतुर्षु वेदेषु ऋग्वेदे अथर्ववेदे च कृषिसम्बद्धाः बहवो मन्त्राः सन्ति। तद्यथा-

"क्षेत्रस्य पतिना वयं हितेनेव जयामसि।
गामश्वं पोषयिन्त्वा स नो मृलातीदृशो।।
शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम्।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गया"[2]।। इति।।

एवम् अथर्ववेदेऽपि-"युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम्[3]"

इत्यादि कृषिसम्बद्धाः मन्त्राः सन्ति। विनैतत् षोडशविधाः कृषीः अधिकृत्य अथर्ववेदे चर्चा वर्त्तन्ते[4]। लाङ्गलं, सीरः, दात्रम्, सृणिः इत्यादि कार्षिकोपकरणानि अधिकृत्य, तण्डुलः, व्रीहिः, शालिः, यवः इत्यादि धान्यनामानि च वेदकालसाहित्यादुपलभ्यन्ते। एवं बृहत्संहितायाम्, अर्थशास्त्रे, पुराणादिष्वपि कृषिसम्बद्धाः बहवो विचाराः वर्त्तन्ते। अत्र पतञ्जलिकाले जनानां कृषिविषये कीदृशं ज्ञानमासीदिति महाभाष्यात् लभ्यमानसूचनाभिः पर्यालोचना क्रियते।।

कृषकाः-

'ये कृषिकर्माणि कुर्वन्ति ते कृषकाः' इति सामान्यतया वक्तुं शक्यते। विषयमिममधिकृत्य "हेतुमति च" इति सूत्रभाष्ये पतञ्जलिनोच्यते-'कृष्यादिषु

चानुत्पत्तिर्नानाक्रियाणां कृष्यर्थत्वात्। कृष्यादिषु चानुत्पत्तिः सिद्धा। कुतः ? नानाक्रियाणां कृष्यर्थत्वात्। नानाक्रियाः कृषरर्थाः। नावश्यं कृषिर्विलेखन एव वर्तते। किं तर्हि ? प्रतिविधानेऽपि वर्तते। यदसौ भक्तबीजबलीवर्दैः प्रतिविधानं करोति स कृष्यर्थः'' इति। एतस्मात् नानाक्रियाः कृषरर्थाः इति सिद्ध्यति। अतः यत्र स्वयं कृषति तत्र देवदत्तः कृषति; यत्र देवदत्तस्य भृत्याः कृषन्ति तत्रापि देवदत्त एव कृषति; यत्र च देवदत्तस्यांशभागिनः कृषन्ति, तत्रापि देवदत्तस्य प्रतिविधानकर्तृत्वात् देवदत्तः कृषतीति भवत्येव। अत्र कश्चित् देवदत्तः भक्तेन प्रतिविधानं करोति, कश्चिच्च बीजदानेन, कश्चित् हलबलीवर्दादिभिः। एवं यः स्वयं कृषति, यो भृत्यद्वारा कृषति, यो भागदानेन कृषति, यश्च बीजबलीवर्दादिसम्पादनेन कृषति ते सर्वेऽपि कृषकाः भवन्ति।।

कृषिकर्माणि।

पतञ्जलिकाले क्षेत्रस्य कर्षणार्थं कर्षयानादीनि (Tractor) आधुनिकानि कार्षिकोपकरणानि नासन्। अत एव तस्मिन्काले जनाः हलैः (Ploughs) कुद्दालैः (Spades) च क्षेत्रस्य कर्षणं कृतवन्तः। 'एकहलं क्षेत्रम्, एकहलं कुद्दालम्' इत्यादिव्यवहाराः तस्मिन्काले कृषकाणां सामान्यव्यवहारेषु आसन्। एकेन हलेन एकस्मिन् दिने यावत्क्षेत्रं क्रष्टुं शक्यं तावत्क्षेत्रम् एकहलं क्षेत्रमित्युच्यते। तद्वत् एकेन कुद्दालेन एकस्मिन् दिने क्रष्टुं शक्यं क्षेत्रम् एककुद्दाल पदेनोच्यते। अत्र इदमवधेयमस्माभिः- एकहलं क्षेत्रम् इदानीन्तनकाले एकर् (Acre) इत्याख्यातात् किञ्चिदेव न्यूनं वर्त्तते। हलेन कर्षणसमये द्वौ वृषभौ एकः हलवाहः च इत्येते आवश्यका भवन्ति। अतः एकेन हलेन यावत्क्षेत्रं क्रष्टुं शक्यं तस्य तृतीयो भाग (1/3) एकेन हलवाहेनापि कुद्दालेन क्रष्टुं शक्यो भवति। एतस्मात् इदानीम् एकर् इत्याख्यस्य तृतीयो भागो भवति कुद्दालपरिमितं क्षेत्रम् इति ज्ञातुं शक्यते। यत्र हलेन कर्षणं न सम्भवति तत्र कुद्दालेन कर्षणं कर्तुं शक्यते।।

सर्वे कृषकाः कुसूलैः क्षेत्रस्य संरक्षणं कुर्वन्ति। अर्धभित्तिसदृशाः मृत्तिकाभिः पाषाणैः वा कृषकैः कुसूलाः निर्मीयन्ते। कृषेः सौकर्यार्थं जलस्योपयोगाय एतादृशाः कुसूलाः बहूपकारकाः भवन्ति। तद्यथा- यदा क्षेत्रे अधिकजलसंचयो जायते, जलं च शालीनां नावश्यकं तदा एकया नलिकया क्षेत्राज्जलं निष्कास्यते। तद्वत् क्षेत्रे जलं नास्ति चेत् कुल्यया वा मार्गान्तरेण वा जलं नलिकया क्षेत्रे स्थापयितुं च शक्यते। कुसूलः नास्ति चेत् एवं कर्तुं न शक्यते। एते विषयाः "कर्मवत्कर्मणा तुल्यक्रियः" इति सूत्रभाष्ये पतञ्जलिना वर्ण्यते[6]।।

"मीनातिमिनोतिदीङांल्यपि च" इति सूत्रभाष्ये पतञ्जलिनोच्यते- 'शाल्यर्थं कुल्याः प्रणीयन्ते। ताभ्यश्च पानीयं पीयत उपस्पृश्यते च शालयश्च भाव्यन्ते'[7] इति। एतस्मात् तस्मिन् काले शाल्यर्थं कुल्यानां बहुप्रचारः आसीत् इति सिद्ध्यति। एवं च केवलं वर्षास्वेव शालीनुत्पादयन्ति, किन्तु अवर्षे हेमन्तादावपि शालीनुत्पादयन्ति स्मेति च कुल्यानां निर्माणात् ज्ञातुं शक्यते। "वर्णो वर्णेन" इति सूत्रभाष्ये पतञ्जलिः 'लोहितशालिमान् ग्रामः'[8] इत्युदाहरणं प्रदर्शयति। एतस्मात् तस्मिन् काले शालीनां प्रकाराः भिन्नाः, तत्तद्देशविशिष्टाः च आसन्निति सिद्ध्यति। यथा लोहितवर्णानां शालीनां सम्बन्धेन 'लोहितशालिमान् ग्रामः' इति व्यवहारः, तथा सर्वाणि बीजानि एकस्मिन् ग्रामे उत्पादयितुं शक्यन्ते इत्यर्थे 'सर्वबीजीग्रामः'[9] इति व्यवहारोऽपि तस्मिन् काले जनानां मध्ये आसीत्।।

पतञ्जलिकाले कृषकाः प्रमुखतया कानि कानि धान्यानि उत्पादयन्ति स्मेति विषये महाभाष्ये सुस्पष्टरूपेण उदाहरणानि न सन्ति। मध्ये मध्ये एकैकस्य धान्यस्य नाम उल्लिख्यते इत्येव। किन्तु अर्थशास्त्रे एकत्र कौटिल्येनोच्यते- 'शालीव्रीहिकोद्रवतिलप्रियङ्कुदारकवरकाः पूर्वावापाः। मुद्गमाषशैम्ब्या मध्यवापाः। कुसुम्भमसूरकुलत्थ-यवगोधूमकलायातसीसर्षपाः पश्चाद्वापाः'[10] इति। एतानि धान्यानि पतञ्जलिकालेऽपि उत्पाद्यन्ते स्मेति विचारे दोषो नास्ति। एवं तस्मिन् काले यथा गुणभेदेन अनेकप्रकाराणि

धान्यानि आसन् तथा गुणविशिष्टानि क्षेत्राण्यपि। अत्र प्रमाणं "कृभ्वस्तियोगे सम्पद्यकर्तरि च्विः" इति सूत्रभाष्यं भवति। तत्र 'सम्पद्यन्ते यवाः, सम्पद्यन्ते शलया इति। सम्पद्यन्तेऽस्मिन् क्षेत्रे शालय इति'[11] इत्युदाहरणं पतञ्जलिना प्रदर्शितम्। एतस्मात् अस्मिन् क्षेत्रे शालया भविष्यन्ति, अस्मिंश्च यवा भविष्यन्ति, अस्मिन् क्षेत्रे यवापेक्षया समीचीनाः शालयः भविष्यन्ति इत्यनेन क्रमेण क्षेत्राण्यधिकृत्य विशिष्टज्ञानं तेषामासीदिति सिद्ध्यति। अत एव तस्मिन् काले कृषकाः क्षेत्रस्य योग्यं धान्यं किमिति ज्ञात्वा तत्र शालिः, यवः, व्रीहिः, तिलः इत्यादिधान्यानामुत्पादनं कृतवन्तः इति ज्ञातुं शक्यते।।

क्षेत्रसंरक्षणम्

एकस्मिन् भूप्रदेशे अपि बहूनां जनानां क्षेत्राणि भवितुमर्हन्ति। तस्मिन्नवसरे एकैकस्य क्षेत्रस्य प्रत्येकं स्वामिसम्बन्धोऽपि भविष्यति। यथा 'अस्मात् प्रदेशादारभ्य एतत् प्रदेशपर्यन्तं देवदत्तस्य क्षेत्रम्' इत्यादि मर्यादां विहाय परिधिः निश्चेतुं न शक्यते। "मपर्यन्तस्य" इति सूत्रभाष्ये विषयमेतं स्पष्टीकरोति पतञ्जलिः। यथा-'अयमन्तशब्दोऽस्त्येव सह तेन वर्तते। तद्यथा मर्यादान्तं देवदत्तस्य क्षेत्रम्, सह मर्यादयेति गम्यते। अस्ति प्राक् तस्माद्वर्तते। तद्यथा-नद्यन्तं देवदत्तस्य क्षेत्रमिति। प्राक् नद्या इति गम्यते। तद्यः सह तेन वर्तते तस्येदं ग्रहणं यथा विज्ञायेत। नैतदस्ति प्रयोजनम्। सर्वत्रैवान्तशब्दः सह तेन वर्त्तते। अथ कथं नद्यन्तं देवदत्तस्य क्षेत्रमिति। नद्याः क्षेत्रत्वे सम्भवो नास्तीति कृत्वा प्राक् नद्या इति गम्यते'[12] इति। एवं "मपर्यन्तस्य इति सूत्रे पर्यन्तशब्दः किमर्थः? मान्तस्येत्येव वक्तव्यमित्याक्षिप्य अन्तशब्दस्य व्यभिचारदर्शनात् परि ग्रहणं कृतम्। अन्तशब्दस्य व्यभिचाराच्च मर्यादान्तं देवदत्तस्य क्षेत्रमित्युच्यमाने मर्यादा अपि क्षेत्रावयव इत्येव प्रतीयते, न तु मर्यादां विहाय क्षेत्रमित्यर्थः। किन्तु नद्यन्तं क्षेत्रमित्युच्यमाने च नदीं विहाय क्षेत्रमित्येव अर्थः सिद्ध्यति।।

इदानीं कृषकैः क्षेत्राणां सीम्नि पाषाणखण्डानि स्थापयित्वा मर्यादाकरणविधिः क्रियते। एकस्य क्षेत्रम् अन्यस्य क्षेत्रेभ्यः पृथग्ज्ञानार्थम् एतादृशमर्यादाकरणविधिः आवश्यकः एव। किन्तु पतञ्जलिकाले 'इदं देवदत्तस्य क्षेत्रम् इदं यज्ञदत्तस्य' इत्यर्थे प्रमाणं राज्याधिकारिभिः स्थापितमेव भवेत्। अत एव तस्मिन् काले क्षेत्राणां सीमाविषये राजा एव प्रमाणं भवति।।

धान्यस्य मूल्यम्

"तृतीया तत्कृतार्थेन गुणवचनेन" इति सूत्रभाष्ये पतञ्जलिः 'धान्येन धनवान्'[13] इत्युदाहरणं प्रदर्शयति। एतस्मात् तस्मिन् काले न केवलं धनेनैव धनी भवति किन्तु धान्येन च धनी भवतीति ज्ञातुं शक्यते। एवं धान्येन धनवानिति वाक्यात् यस्य हस्ते यावत् धान्यमस्ति सः तावत् धनवान् भवतीति अर्थः सिद्ध्यति। तद्वत् कृषिभूमेः विस्तृतिमनुसृत्य, गवादीनां संख्यामनुसृत्य च धनित्वव्यवहारः इदानीमपि भारतस्य केषुचित् ग्रामेषु भवति। एवं तस्मिन् काले धनित्वव्यवहारः धान्येन भवति चेदपि धान्यस्य किमपि मूल्यमपि निश्चितं स्यात्। पतञ्जलिः महाभाष्ये 'अध्यर्धशूर्पम् अर्धपञ्चमशूर्पम्'[14] इत्याद्युदाहरणानि प्रदर्शयन्ति। एतस्मादुदाहरणात् तस्मिन् काले ग्रामीणानां प्रत्यहम् अधिकतया विनिमयः धान्येनैव आसीत् इति सिद्ध्यति।एवं तस्मिन् काले विद्यमान नियमानुसारेण सर्वैः जनैः स्वस्य धनस्य षष्ठांशं कररूपेण (Tax) राज्ञे दातव्यमासीत्। अयं विषयः "चतुर्थीतदर्थार्थबलिहितसुखरक्षितैः" इति सूत्रभाष्ये महाराजाय बलिः स महाराजार्थो भवति[15] इति पतञ्जलिवचनात् ज्ञातुं शक्यते। एतस्मादुदाहरणात् यो राजग्राह्यो भागः सोऽपि धान्यरूपेणैव दत्तवन्तः, न तु द्रव्यरूपेणेति सिद्ध्यति।।

"कर्तरि कर्मव्यतिहारे" इति सूत्रे भाष्ये पतञ्जलिनोच्यते[16]- 'कर्मव्यतिहार इत्युच्यमाने इहापि प्रसज्येत- देवदत्तस्य धान्यं व्यतिलुनन्तीति। इह च न स्यत्। व्यतिलुनते व्यतिपुनते' इति। अत्र देवदत्तस्वामिकं धान्यं लवनेन

स्वीकुर्वन्तीत्यर्थः। पतञ्जलिः अनेन उदाहरणेन तस्मिन् काले कृषकाणां कार्यं मूल्येन क्रियाव्यतिहारेण च समर्थयति। एवं तस्मिन् काले न समूहात्मिका कृषिः आसीत्, न वा एकमात्रकर्तृका कृषिरिति च वाक्यादस्मात् ज्ञातुं शक्यते। देवदत्तस्य धान्यं लवनात्प्राक् क्षेत्रे एव व्यवस्थितं भवति। यः कोऽपि आगत्य तद्धान्यं क्रीणाति। तत्र कर्मणा धान्यस्य व्यवहारात् देवदत्तस्य धान्यं व्यतिलुनन्तीत्यर्थसिद्धिः भवति। एतादृशक्रियाव्यवहारेण तस्मिन् काले कृषेः सर्वं कार्यं द्रव्याभावेऽपि सिद्ध्यति स्मेति ज्ञातुं शक्यते।

एवं 'देवदत्तस्य धान्यं व्यतिलुनन्तीति' वाक्यात् पतञ्जलिकाले अन्योद्योगापेक्षया कृषेः उन्नतं स्थानमासीदिति च सिद्ध्यति। कथमिति चेत् यस्य परिमितधान्यमस्ति सः स्वयमेव धान्यं लूत्वा, पूत्वा, आपणे च नीत्वा विक्रयणं करोति। किन्तु बहुधान्यवतां धनिकानां तु लवनादिव्यवहारः बहुकष्टः अस्तीत्यतः ते ततः प्रागेव धान्यस्य विक्रयणं कुर्वन्ति। "गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणिकर्ता स णौ" इति सूत्रभाष्ये विषयमेतं वर्णयति पतञ्जलिः। तद्यथा- 'नयति देवदत्तः, नाययति देवदत्तेन। वहन्ति बलीवर्दा यवान्- वाहयति बलीवर्दान् यवान्'[17] इति। एतस्मादुदाहरणात् परिमितधान्यवान् स्वयमेव धान्यस्य नयनानयने करोति, अधिकधान्यवान् तु धान्यस्य नयनानयनाय बलीवर्दानामुपयोगं कुर्वन्ति इति ज्ञातुं शक्यते। यस्मिन् समाजे कृषिः मुख्यरूपेण नास्ति तत्र एतादृशव्यवहारः न सम्भवतीत्यतः पतञ्जलिकाले समाजे सर्वत्र कृषेः मुख्यं स्थानमासीदिति सिद्ध्यति।

कृषकेषु विद्यमानानि परिमाणानि।

अधुना इव पतञ्जलिकालेऽपि धान्यस्य मापनार्थं विविधानि परिमाणोपकरणानि कृषकाणां मध्ये प्रचारे आसन्। प्राचीनकाले विद्यमानपरिमाणानां नामविषये अधोनिर्दिष्टः श्लोकः प्रमाणत्वेनोपलभ्यते।

"पलं प्रकुञ्चकं मुष्टिः कुडवस्तच्चतुष्टयम्।
चत्वारः कुडवाः प्रस्थश्चतुःप्रस्थमथाढकम्।।
अष्टाढको भवेद्द्रोणो द्विद्द्रोणः शूर्प उच्यते।
सार्धशूर्पो भवेत्खारी द्विद्द्रोणा गोण्युदाहृतम्।।
तामेव भारं जानीयाद्वाहो भारचतुष्टयम्"[18]।। इति।

एतस्मादुदाहरणात् पलं (प्रकुञ्चः, मुष्टिः) कुडवः, प्रस्थः, आढकः, द्रोणः, शूर्पः, खारी, गोणी, भारः, वाहः- इत्यादि परिमाणानि प्राचीनकाले प्रचारे आसन्निति सिद्ध्यति। एतेषां परिमाणानां भेदः कः इति पश्यामः। तद्यथा - सेडकस्य (भाषायां सेर्) पादः- पलम् (प्रकुञ्जः, मुष्टिः), चत्वारि पलानि- कुडवः (स एव सेडकः), चत्वारश्च कुडवाः-आढकम् (चतुर्णामाढकानां भाषायां ***मण*** इत्युच्यते), अष्टाढकः द्रोणः, द्विद्रोणः- शूर्पः, सार्धशूर्पः- खारी, द्वाभ्यां द्रोणाभ्यामधिका खारी गोणी अथवा भारः, चत्वारो भाराः- वाहः इति। एतानि परिमाणानि पतञ्जलिकालेऽपि आसन्निति विचारयामः।।

तस्मात् पतञ्जलिमहर्षेः काले कृषिः मुख्या प्रवृत्तिरासीदिति ज्ञायते।।

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धर्मशिक्षायाः महत्त्वम्

डा. सि.एच. सत्यनारायणन्

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुस्साक्षात्परंब्रह्म तस्मै श्रीगुरवे नमः।।

अस्मिन् प्रपञ्चे अनेकविधाः प्राणिनः उत्पद्यमानाः जीवन्तः म्रियमाणाश्च दृश्यन्ते। तेषु मनुष्यः अपि अन्तर्भवति। परन्तु मानवस्य स्वेतरेभ्यः प्राणिभ्यः किञ्चिदिव महत्त्वं विद्यते।

ऐतरेयारण्यके मानवस्य इतरेभ्यः प्राणिभ्यः वैशिष्ट्यं निरूपितं वर्तते। पुरुषेत्वेवा विस्तरात्मा सहि प्रज्ञातं पश्यसि प्रज्ञातं वदति। अत्र च सदसद्विवेकरूपं ज्ञानमेव मनुष्येतरेभ्यः वैशिष्ट्यं सम्पादयति इति स्पष्टम् उक्तंभवति। सदसद्विवेकः मनुष्यं विहाय अन्येषु कुत्रापि न दृष्टः। धार्मिकशिक्षणेन सदसद्विवेकसामर्थ्यं जायते मानवस्य। तेन च मनुष्यः न केवलं स्वस्यैव अपि तु स्वकुटुम्बस्य, समाजस्य, देशस्य सकलस्यापि लोकस्य हितं कर्तुं प्रभवति। वस्तुतः मनुष्यजन्मनः साफल्यं विवेकेनैव सिद्ध्यति।

भारतभूमेः महत्त्वम्

अस्माकं भारतं धर्मप्रधानः देशः। अनादिकालादारभ्य देशस्य अस्य वैदिकधर्मानुष्ठाननिष्ठा सर्वजगत्प्रसिद्धा। मनुरपि ब्रवीति-

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः।। (२. २०)

इदमेव भारतभूमेः जगद्गुरुत्वम्, यदयं देशः धर्मस्य, त्यागस्य, विश्वशान्तेश्च सन्देशं विश्वं प्रापयति। तदनेन विशेषेण कर्मभूमिः इयं भारतभूमिः देवानामपि स्पृहणीया विराजते।

अस्यामेव पुण्यभूमौ धर्मरक्षायै भगवान् सर्वेश्वरः तदा तदा अनेकविधान् अवतारान् स्वीचकार। तदेव उक्तम्-

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्।। (भ. गी. ४. ७)

वर्तमानकाले धर्मशिक्षणस्यावश्यकता

अद्यत्वे भारतभूमौ धर्मः कालप्रभावात् क्वचित् निलीन इव, अधर्मश्च अत्यन्तं बुद्धिं प्राप्तः सर्वत्र प्रसारितः दृश्यते। देशस्य आधारभूताः भाविनः युवानः चार्वाकप्रदर्शितनास्तिकमार्गगामिनस्सन्तः अकृत्यपरायणाः भीकरकृत्यव्यसनिनः असेव्यवस्तुसेवनासक्तचित्ताः दुर्लभशारीरिकस्वास्थ्यनाशेन नष्टयौवनाः रोगग्रस्ताः। इतस्ततः बंभ्रम्यमाणाः नष्टदृष्टयः दुःखैकशरणाः सुखलवमृगमरीचिकामग्नमृगा इव विनाशोन्मुखाः इति महतः खेदस्य विषयः सज्जनानाम्। एतादृशदुःस्थितेः कारणं धार्मिकशिक्षणे विश्वासाभावः। अस्याः निवारणाय अद्यत्वे धार्मिकशिक्षायाः महती आवश्यकता वर्तते। धार्मिकशिक्षा एव अस्याः दुर्दशायाः निवारणोपायः। अन्यः पन्था न दृश्यते। अतः वर्तमानकाले विद्यार्थिनां धार्मिकशिक्षणस्य आवश्यकत्वं सङ्गच्छते।

वैदिकवाङ्मये धर्मः

उपनिषत्सु धार्मिकशिक्षणस्य मूलतत्त्वानि तत्र तत्र सम्यक् प्रदर्शितानि। उदाहरणाय कठोपनिषदं पश्यामः-

कठोपनिषदि यमनचिकेतस्संवादे बहवः धर्माः दर्शिताः। तत्र नचिकेताः उन्नतशिक्षाग्राहिणां विद्यार्थिनां प्रतिनिधीकृत्य निदर्शितः। भगवत्या श्रुत्या यमश्च शिक्षककुलस्य अग्रेसरः। पितृवचनं सत्यं कर्तुं यमपुरं गतः ब्रह्मचारी नचिकेताः यमदर्शनानन्तरं यमेन कृतम् आतिथ्यं स्वीकृत्य यमस्य प्रतिज्ञानुसारेण त्रीन् वरान् वव्रे। तत्र प्रथमेन वरेण पितुः सौमनस्यम्, द्वितीयेन अग्निविद्या, तृतीयेन च आत्मविद्या नचिकेतसा वरत्वेन यमसमीपे प्रार्थिता। तत्र तृतीयं वरं चिन्तयामश्चेत् अस्माकं भव्यभारतनिर्माणे फलप्रदं तत् भविष्यति। यमनचिकेतसोः मध्ये यः संवादः सञ्जातः सः आधुनिकविद्यार्थिनामपि जीवने सन्मार्गप्रदर्शकः भवति। नचिकेताः-

येयं प्रेते विचिकित्सा मनुष्ये
अस्तीत्येके नायमस्तीति चैके।
एतद्विद्यामनुशिष्टस्त्वयाहं

वराणामेष वरस्तृतीयः।। (क. उ. १. २०) इति तृतीयं वरं प्रार्थयामास। तदा यमः आत्मविद्योपदेशाय योग्यः भवति न वा? इति परीक्ष्य निर्धारयितुं बहुभिः विषयभोगैः प्रलोभनं कृतवान्। यथा-

शतायुषः पुत्रपौत्रान् वृणीष्व
बहून् पशून् हस्तिहिरण्यमश्वान्।
भूमेः महदायतनं वृणीष्व

स्वयं च जीव शरदो यावदिच्छसि।।
एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि।।
ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामान् छन्दतः प्रार्थयस्व।
इमा रामाः सरथाः सतूर्याः
न हीदृशाः लम्भनीया मनुष्यैः।।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः।। (क. उ. १. २३-२५) इति।

अत्र चिरजीविपुत्रपौत्रसन्ततिः, गजाश्वादि, दीर्घमायुः, गृहम्, प्रभूतं वित्तम्, राज्यम्, देवभोग्याः मनुष्यदुर्लभाः अप्सरसः इत्येतत् सर्वं यमः नचिकेतसः पुरतः प्रदर्शितवान् नचिकेतसा प्रार्थिततृतीयवरस्य विकल्परूपेण। यदि सङ्गणकविज्ञानाद्युच्चशिक्षा-प्रशिक्षणकेन्द्रप्रविष्टः अद्यतनः कश्चिच्छात्रः अभविष्यत् तर्हि नूनं यथोक्तप्रलोभनैराकृष्टः सन् तृतीयं वरं नचिकेतसा प्रार्थितं दूरतः परित्यज्य यथोक्तकामभोगमेव स्वीकृत्य सन्तुष्टः स्वजीवनं निष्फलत्वाय अकल्पयिष्यत्। परन्तु तादृशान् यूनः प्रति आदर्शतां भजते नचिकेताः स्ववचनेन। यथा-

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते।। (क. उ. १. २६) इति।

अस्थिराः इन्द्रियहरिणहारिणः यमोक्ताः कामभोगाः अस्माकं शक्तिनाशकाः आत्मोन्नतिविरोधिनः हानिकरा एव। किञ्च-

अजीर्यताममृतानामुपेत्य
जीर्यन् मर्त्यः क्वधस्थः प्रजानन्।
अभिध्यायन् वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत।।
न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव।। (क. उ. १. २७-२८) इति।

मनुष्यस्य वित्तलाभेन तृप्तिः न शक्यते सम्पादयितुम्। विवेकी वर्णरतिप्रमोदान् अभिध्यायन् अतिदीर्घे जीविते कथं रमेत। भवादृशानां तत्त्वज्ञानिनां सकाशं प्राप्य महत् आत्मनः हितं प्राप्तव्यम्। कथमहितं वरम् अहं स्वीकुर्याम्? तस्मात् मम वरः पूर्वं मया प्रार्थितः एव भवतु इति नचिकेताः सर्वान् भोगान् प्रत्याख्यातवान्।

अत्र नचिकेतसः कामलोभाभ्याम् अनभिभूतत्वं स्पष्टं लक्ष्यते। कामः, क्रोधः, लोभः इत्येतत् त्रयमेव मनुष्यं उन्मार्गप्रवर्तिनं कृत्वा नरके पातयति। तदुक्तं भगवता-

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।

कामः क्रोधः तदा लोभः तस्मादेतत् त्रयं त्यजेत्।। (भ. गी. १६-२१) इति।

अद्यत्वे कामादिवशीकृतचित्ताः मानवाः किं किं दुष्कृत्यं न कुर्वन्ति? कामादिवशीभावस्य फलं नाश एवेति सुनिश्चितम्। [illegible] वित्तलोभपिशाचिकाग्रस्तस्य मनुष्यस्य दुर्भाग्यलोककारणं [illegible]। क्रोधवशीभावस्य अद्यतनं दृष्टान्तं पश्यामः। इदानीं सर्वेऽपि विश्वकप् क्रीडायां रताः सन्ति। दूरदर्शने सक्तदृष्टयः सर्वे वर्तन्ते। यद्यकस्मात् विद्युद्गमनं का स्थितिः तेषां पुरुषाणां भवेत्? क्रोधाभिभूताः केचन दूरदर्शनपेटिकां भिन्दन्ति। अन्ये विद्युत्कर्मकरान् ताडयन्ति। अतीव कोलाहलं कुर्वन्ति [illegible]। क्रिकेट्क्रीडाविषये एतादृशीमवस्थां प्राप्नुवन्ति चेत् किमु वक्तव्यं कामिनीकाञ्चनादिविषये। तस्मात् कामक्रोधादीन् यत्नतः वशीकुर्यात्। तदुक्तं भगवता-

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ।। (भ. गी. 3-34) इति।

तयोः वशीकरणं च विवेकबलेनैव सम्भवति। अतः धार्मिकशिक्षणं विवेकसम्पादनं च आवश्यकम्।

धार्मिकशिक्षणस्य स्वरूपम्

धार्मिकशिक्षणं कीदृशं स्यादिति प्रश्ने उपनिषदेवात्रापि मार्गप्रदर्शनं करोति। तैत्तिरीयोपनिषदि-

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति। सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः। मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिथिदेवो भव। यान्यनवद्यानि कर्माणि तानि सेवितव्यानि। नो इतराणि। यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि। (तै। उ।) इत्यादिना धार्मिकशिक्षायाः स्वरूपं प्रदर्शितम्।

वस्तुतो मनुष्यजन्मनः साफल्याय धर्ममार्ग एवैकः उपायः। धर्मे प्रमाणं च वेदः, स्मृतिः, शिष्टाचारः इति त्रयम्। तेभ्यः एव धर्मो ज्ञायते। मनुष्यजन्म महतः पूर्वजन्मकृतस्य सुकृतस्य फलं भवति। दुर्लभं मनुष्यत्वं प्राप्य यदि तत् सार्थकं न क्रियते, तर्हि तन्मौढ्यमेव भवति। इदमेवोक्तं महाभारते-

महता पुण्यपण्येन क्रीतेयं कायनौस्त्वया।
तावदुत्तरदुःखाब्धिं यावदेषा न शीर्यते।। इति।

अतो मानवेन विवेकिना स्वजीवनं सफलीकर्तव्यम्। अतः तस्य इतरविषयशिक्षया सह धार्मिकशिक्षाऽपि अपेक्षिता। तत्रात्यन्तमावश्यकाः धर्माः अत्र संक्षेपेण प्रदर्श्यन्ते।

१. सामान्यधर्मशिक्षणम्

धर्माः सामान्यधर्माः विशेषधर्मा इति द्विधा विभक्ताः। सामान्यधर्माः ते भवन्ति ये मानवमात्रं प्रति विहिताः। सामान्यधर्माणां महत्त्वं विशेषधर्मापेक्षयापि अधिकं भवति। तत्र-

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।
एतान् धर्मान् समासेन चातुर्वर्ण्येऽब्रवीन्मनुः।। (म. स्मृ. ३. १४) इत्युक्तं मनुस्मृतौ।

तत्र-अहिंसा कायेन वाचा मनसा च परस्य पीडायाः वर्जनम्। सत्यम् यथाभूतार्थवचनम्। अस्तेयम् चौर्याभावः। शौचम् त्रिकरणशुद्धिः। इन्द्रियनिग्रहः-इत्येते सामान्यतः धर्माः। एते धर्माः अवर्जनीयतया शिक्षणीयाः। एतेषामभावे हि महती हानिः प्रत्यक्षसिद्धा। भगवद्गीतायामपि-

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः।।

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्।।
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु।।
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वम् अरतिर्जनसंसदि।।
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तम् अज्ञानं यदतोऽन्यथा। (भ. गी. १३. ७-११)

इति।

२. ईश्वरविश्वासः

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च।।
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया।। (भ. गी. १८. ६१)

इत्यादिप्रमाणैः सर्वज्ञः सर्वशक्तिः सर्वसाक्षी प्राणिनां कर्मानुरूपं फलप्रदाता सुनिपुणैरपि वञ्चयितुमशक्यः सर्वप्राणिषु सदा संनिहितो वर्तते प्राणिभिरलक्ष्यमाणः। स एव सत्कर्मणां सुखं दुष्कर्मणां च दुःखं फलं ददाति प्राणिनां तत्तत्कर्मफलभोगकालज्ञः। तस्यैव आज्ञारूपः सन्देशः श्रुतिस्मृत्यादिः। तल्लङ्घनं महते दुःखाय। तदनुसरणं च महते सुखाय इतीश्वरविश्वासः सम्पादनीयः। ईश्वरविश्वासः मानवम् अवश्यमसत्पथात् निवर्त्य सत्पथे स्थापयति। उक्तं भगवद्गीतायाम्-

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।
साधुरेव स मन्तव्यः सम्यक् व्यवसितो हि सः।।
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति।। (भ. गी. ९. ३०-३१) इति।

अतः ईश्वरः सर्वैः प्रकारैः आराधनीयः। ईश्वरनामोच्चारणम्, तद्ध्यानम्, तत्पूजादिकं यथाशक्ति आत्मबलवर्धकं यथाशक्ति कार्यम्।

३. आस्तिक्यम्

बाल्यात्प्रभृत्येव आस्तिक्यबुद्धेः बीजावापः करणीयः।
धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।
अवश्यमनुभोक्तव्यं कृतकर्मशुभाशुभम्।

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।। इत्यादिप्रमाणैः अस्मिन् जन्मनिजन्मान्तरे वा कृतं कर्म फलं प्रदास्यत्येव। अनुभूयमानं सुखं दुःखं वा कृतस्यैव कर्मणः फलम्। इयमास्तिक्यबुद्धिः आयतिमालोचयतः पुरुषस्य अशुभात् कर्मणो निवृत्तिसम्पादिका। अतः आस्तिक्यम् अत्यन्तमावश्यकम्।

४. कायेन मनसा वाचा यथाशक्ति सत्कर्मप्रेरणमावश्यकम्।

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।

सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाक् भवेत्।। इति चिन्तयन् यथाशक्ति परेषामुपकारश्च अवश्यं करणीयः।

५. व्यवहारेण कथं भवितव्यमिति साररूपेण निम्नलिखितवचनैः स्फुटम्-

अनिन्दा परकृत्येषु, स्वधर्मपरिपालनम्।
कृपणेषु दयालुत्वं, सर्वत्र मधुरा गिरः।।

प्राणैरप्युपकारित्वं मित्रायाप्यभिचारिणि।
गृहायते परिष्वङ्गः, शक्त्या दानं, सहिष्णुता।।
स्वसमृद्धिष्वनुत्सेकः परवृद्धिष्वमत्सरः।
नान्योपतापि वचनं, मौनव्रतचरिष्णुता।।
बन्धुभिः बद्धसंयोगः स्वजने चतुरश्रता।
वञ्चितानुविधायित्वम् इतिवृत्तं महात्मनाम्।।
सनातने वर्त्मनि साधु तिष्ठताम्
अयं हि पन्थाः गृहमेधिनां मतः।
अनेन गच्छन् नियतं महात्मनां
अमुं च लोकं परमं च विन्दति।। (म. स्मृ. ६. २०-२४) इति।

६. पौराणिकानाम् ऐतिहासिकानां चादर्शपुरुषाणां चरित्रमवश्यं शिक्षणीयम्। तथा आधुनिकभारतस्वातन्त्र्याय स्वजीवनं समर्पितवतां महापुरुषाणां चरित्रमपि शिक्षणीयम्। तेन छात्रेषु धर्मं प्रति विश्वासः, राष्ट्रभक्तिः, स्वात्मानुशासनम्, विनयसम्पत्, राष्ट्रियैकताभावस्य सौहार्दस्य दार्ढ्यं च भवति।

७. कथञ्चित् पापकर्मानिच्छया अवशेन आचरितं चेदपि तदाचरणेन मनसि पश्चात्तापानुभवः, तत्प्रायश्चित्तायोन्मुखीभावश्च यथा भवेत् तथा कर्तव्यम्।

८. शौचाचारांश्च शिक्षयेत् इति शास्त्रात् विविधाः शास्त्रोक्ताः शिष्टाचाराः शिक्षणीयाः। शास्त्रोक्ताः आचाराः प्रकृतिनियमावरोधिनः शरीरमानसारोग्यवर्धकाश्च भवन्ति। वापीकूपनदीजलाशयसमीपेऽपि मलमूत्रविसर्जनादि न कार्यम् इत्याद्याचाराः प्राकृतिकपर्यावरणपरिशुद्धिसंरक्षकाः भवन्ति।

९. भारतीयसंस्कृतेः संरक्षणञ्च कृतं भवति।

अद्यत्वे धार्मिकशिक्षायाः निष्कृष्टानि प्रयोजनानि

१. धार्मिकशिक्षायाः अभावेन नरः पर्यावरणस्य स्वयं दूषणं करोति। तेन विविधानां समस्यानाम् उत्पत्तिः प्रत्यक्षैव। तन्निरोधः प्रथमप्रयोजनम्।

२. अद्यत्वे मानवः अर्थकामपरः इन्द्रियपरवशः विहितं कर्म परित्यज्य निषिद्धं बाहुल्येन सेवते। तदिदम् अधःपतनस्य कारणम्। ततो मानवस्य निवारणम्।

३. सर्वोपायैः स्वेष्टसिद्धेरभावे मानवः कदाचित् मानसव्यथायाः शान्त्यर्थं मादकद्रव्यसेवनादिकं कुर्वन् महतीं हानिमधिगच्छति। तत्र आपाततो दर्शे शान्तिलाभेऽपि हानिरेवाधिका भवति तन्निवारणार्थं धार्मिकशिक्षा आवश्यकी।

४. मनसः रागद्वेषपराधीनतायाः पूर्ववासनाप्राप्तायाः शनैः न्यूनीकरणेन क्रमशः शान्तिप्रतिष्ठापनम्।

५. धनलोभपिशाचिकाग्रस्तस्य कार्याकार्यमविगणय्य प्रवर्तमानस्य मानवस्य मानसदौर्बल्यनिराकरणेन सत्पथे प्रतिष्ठापनम्।

६. स्वेष्टप्राप्तेरभावे क्रोधवशीभूतस्य मानवस्य स्वस्य परस्य च महतीं हानिं कर्तुमुद्यतस्य क्रोधनियमनशक्तिसम्पादनेन अनर्थवारणम्।

७. आत्माभिमानस्य, देशभक्तेः, राष्ट्रियैकमत्यस्य च स्थापनम्।

८. मानवस्य आध्यात्मिकोन्नतेः अभिवर्धनम्।

९. जितेन्द्रियतायाः तेजस्वितायाः आरोग्यस्य आत्मशक्तेश्च परिवर्धनम्।

१०. स्वार्थपरतात्यागेन लोकाः समस्ता सुखिनो भवन्तु इति भावनायाः मनसि सञ्चरणम्।

उपसंहारः

पूर्वोक्तविवेचनेन धार्मिकशिक्षायाः महत्त्वं स्फुटम्। इयं हि धार्मिकशिक्षा सुखशान्तिपूर्णस्य सफलजीवनस्योपायं प्रदर्शयति। मानवस्यान्यायप्रवृत्तिं वारयति। राष्ट्रभक्तिं स्वाभिमानं चाभिवर्धयति। स्वार्थपरतां विनाशयति। अतः मनुष्यस्य जीवनाधारभूता धार्मिकशिक्षा अन्यन्तावश्यकीति शम्।

ग्रथसूची

१. श्रीमद्भगवद्गीता, श्रीहरिकृष्णदासगोयन्दकेन हिन्द्यां अनूदिता, गीता प्रेस, गोरखपुर, १९९६

२. कठोपनिषत्, गीता प्रेस, गोरखपुर, १९९५.

३. मनुस्मृतिः, धर्मग्रन्थस्टोर्, अलिशा बासार्, कटक, १९५०.

As blazing fire reduces to ashes a pile of wood, so, O Arjuna, does the fire of jñāna (wisdom) reduce to ashes all actions.

— Srīmad Bhagavad Gītā IV. 37.

Renunciation and service are the twin ideals of India; intensify her in those channels, the rest will take care of itself.

— Swami Vivekananda, Complete Works. Vol. V. p. 228.

Book Review

Nāgārjuna in context
Mahāyāna Buddhism and Early Indian Culture

by

Joseph Walser

Originally published by

Columbia University Press, 2005

First Indian Edition 2008.

Published by

Motilal Banarsidass

First Indian Edition 2008

First published by the University of Hawai Press, 1967

Pages XIV + 369 Price: Rs. 495

Nāgārjuna was a great Buddhist Philosopher of India who lived in the early centuries of the Christian Era (Ist or 2nd century A.D.) He was a polymath who is traditionally believed to have been a logician, physician, alchemist and Buddhist monk. Several works in different branches of knowledge are ascribed to him. He was one of the pioneers of Mahāyāna, the younger of the two movements of Buddhism, the elder being Hīnayāna claiming its origin direct from the Buddha.

The Buddhist religion emerged as a revolution against the rigorous Vedic religion. The followers of the new religion, in its early days, opposed not only the inequalities embedded in the caste hierarchy and brahminical superiority but also the traditional beliefs and philosophical ideas. In course of time the Buddhists found it difficult to address several problems concerning both the life of common man and the philosophical pursuit of the learned without accepting several principles from the socio-cultural tradition continuing for the Vedic period. The Mahāyāna movement was a compromise of Buddhism with the Vedic tradition.

As any new movement has to face opposition from the existing society, the Mahāyāna was opposed vehemently by the energy of Buddhism which was following the tradition called Hīnayāna in comparison with Mahāyāna. It would have been a very difficult task for the early Mahāyānists to air their views and propagate them from the orthodox monasteries. It was Nāgārjuna who, with his convincing arguments, built a strong base for Mahāyāna. He was able to establish that the Mahāyāna line was in tune with the teaching of the Buddha. His *Mūlamadhyamakakārikā* and *Ratnāvali* are wonderful expositions of the Mahāyāna principles.

Joseph Walser has been able to investigate with modern methodology Nāgārjuna's background in the history and social environment of ancient India. He throws light on the circumstances in which Nāgārjuna of South India ascended a high position of respect not only in India but also in Tibet and China.

Walser's study helps us to understand clearly the Mahāyāna interpretation of the teachings of Buddha. It also gives the readers a clear vision of Nāgārjuna's views vis-a-vis sarvāstivāda, kṣaṇikavāda, theravāda, etc.

The publishers, Motilal Banarsidass, deserve our appreciation for making such a rare contextual study in Buddhism available to the Indian reader.

Dr. G. Gangadharan Nair

The Philosophy of Viśiṣṭādvaita Vedānta

A study based on Vedānta Deśikā's Adhikaraṇasārāvali

by

S.M. Srinivasa Chari

Published by

Motilal Banarsidass

First Edition 2008

Pages XXXVIII + 397 Price: Rs. 795

Śrī Rāmānuja (11th century A.D.) interpreted the Brahma sutras of Bādarāyaṇa in his Śrībhāṣya and expounded in detail the doctrines of Viśiṣṭādvaita School of Vedānta. Vedāntadeśika (Venkaṭanātha, b. 1268 A.D.) wrote *Adhikaraṇasārāvali* in 562

Sragdharā verses to elucidate Śrībhāṣya. *Adhikaraṇasārāvali* presents the essential teachings of each adhikaraṇa (section) dealing with specific topics as interpreted by Ramanuja. The numerous theories discussed in the adhikaranas are consolidated systematically under five broad headings:

1. The Doctrine of Brahman
2. The Doctrine of the Universe and Brahman
3. The Doctrine of Jīvātman and Brahman
4. The Doctrine of Sādhanā
5. The Doctrine of Paramapuruṣārtha.

S.M. Srinivasa Chari has efficiently presented the theories of the Viśiṣṭādvaita philosophy in lucid language for the modern reader. As he states in the introduction, the book is primarily aimed to give an exposition of Viśiṣṭādvaita Vedānta established in conformity with the Upaniṣads and Brahmasūtras. Chari compares the Viśiṣṭādvaita interpretations with the views of Sankara and Madhva, and concludes that the explanations of major issues in Vedanta given by Ramanuja's system are philosophically sounder.

Any person desirous of getting a comprehensive knowledge of Viśiṣṭādvaita philosophy in English shall read this book.

Dr. G. Gangadharan Nair

Darśan

Seeing the Divine Image in India

by

Diana L. Eck

Original publisher:

Columbia University Press

First Indian Edition: Delhi, 2007

Published by

Motilal Banarsidass

Pages VII + 115 Price: Rs. 195

Darśan, authored by a professor of religion and Indian studies and director of the pluralism project at Harvard Univeristy, Diana L. Eck, is a comprehensive guide to the Hindu worship and pilgrimage. It gives descriptions of divine images worshipped in India. The descriptions include the different forms of images of Gods and Goddesses, the creation of such images, their use in worship, etc. Pictures of a good number of images from different parts of India make the book much attractive. "Afterword: Seeing the Divine image in America" has description of the Hindu temples in the United States of America.

It is pleasant to note that the author has rightly understood the universal vision of Hinduism which accommodates the plurality of human mentalities that leads to different types of worship. After citing a conversational passage from *Bṛhadāraṇyaka Upaniṣad,* she adds: Were one to ask any worshipper Vidagdha Śākalya's question "How many Gods are

there?" one would hear Yājñavalkya's response from even the most uneducated. "Sister, there are many Gods. There is Śiva here, and there is Viṣṇu; Ganeśa, Hanumān, Gaṅgā, Durgā, and others. But of course, there is really only one. These many are differences of name and form".

In the busy life of modern times, even Hindus are unaware of many of the facts stated in the book. So it is useful not only to non-Hindus but also to Hindus to have a right perspective of temple worship.

Dr. G. Gangadharan Nair

Mantra

Hearing the Divine in India and America

by

Harold G. Coward

and

David J. Goa

Original publisher:

Columbia University Press

First Indian Edition: Delhi, 2008

Published by

Motilal Banarsidass

Pages IX + 123 Price: Rs. 195

In writing this book, the authors took inspiration from Diana L. Eck's *Darshan: Seeing the Divine India.* As a

complement to Diana's book, *Mantra* studies the mystic spell as "the hearing of the divine in India as it flowered in Hindu tradition, took root in Buddhism, Islam, and the Sikh tradition, and played a part in the restoration of contemplative prayer in Western christianity."

The authors, rooted in Christian tradition, were drawn to the study of Indian religious life by the Hindu sensitivity to the power of the spoken words to transform consciousness. Fascinated by the Indian ability to hear the divine in sound, in ritual and language in general, in the chanting of 'OM' and in the pinging of hymns, the authors arrived in India and surveyed the ritual function of mantras beginning with the Ṛgveda experience of mantra as revealed word. The evolution of the Mantra tradition is explained very well in the book, analysing such details as found in Sanskrit grammar, Yoga and Tantric texts.

White discussing Mantra in Christian Dialogue with Indian Masters, the authors have traced the story of the Christian encounter with the religious world of India to the arrival of apostle Thomas on the Malabar coast of Kerala in 52 A.D. Had they reached back further with the help of books on Christ's unknown life in Kashmir with Sannyasins, they could have said something about the connection of the origin of Christianity and the ancient Indian thoughts. The book will, no doubt, be interesting not only to students of religions but also to psychologists, philosophers and divine healers.

Dr. G. Gangadharan Nair

The Indian Mind

Essentials of Indian Philosophy and Culture

Edited by Charles A. Moore

Published by

Motilal Banarsidass, 41 U.A.,
Bunglow Road, Jawahar Nagar,
Delhi – 110 007
First Indian Edition 2008

First published by the University of Hawai Press, 1967

Pages XVI + 458 Price Rs. 695

The Indian Mind is an anthology of selected essays from the proceedings of the East and West Philosophers', Conference, edited by Dr. Charles A. Moore, a well-known scholar in Philosophy. It is "an examination by world authorities of one of the oldest, richest, most complicated and most profound philosophical traditions of all time." The essays contributed by experts in their special areas, present the fundamentals of the Indian thought as expressed in the philosophies, religions and social thought and practices.

In his elaborate scholarly Introduction, Dr. Moore observes that it is not easy to understand such a complex mind. civilization, culture, tradition, as India presents. According to him while we must seek out the basic pattern of thought and culture, we must realize too, that "the Indian Mind is made up of more varieties of religion, more philosophies, and a greater complex of cultural practices than any other major civilization in the world."

Dr. Moore here quotes Prof. Mysore Hiriyanna, an outstanding authority on Indian Philosophy who says: "A striking characteristic of Indian thought is its richness and variety. There is practically no shade of speculation which it does not include."

The anthology includes illuminating essays by eminent scholars. P.T. Raju's "Metaphysical Theories in Indian Philosophy", T.M.P. Mahadevan's "Social, Ethical and Spiritual Values in Indian Philosophy", Dr. S. Radhakrishnan's "The Indian Approach to the Religious Problem", C.P. Ramaswami Aiyar's "The Philosophical Basis of Indian Legal and Social Systems", are a few of them.

The book will be of immense value for those who seek the knowledge of the fundamentals of Indian Philosophy and culture.

Dr. V. Nithyanantha Bhat

Indian Mathematics and Astronomy:

Some Landmarks

by

Dr. S. Balachandra Rao

Published by

Bhavan's Gandhi Centre of Science and Human Values,
Bharatiya Vidya Bhavan, Race Course Road,
Bangalore - 560 001

Revised Third Editon

Pages: viii + 320 Price: Rs.180

Indian Mathematics and Astronomy: Some Landmarks by Dr. S. Balachandra Rao, is a well-written book designed to

provide an insight into the rich contributions of Indian Mathematicians and Astronomers. The book provides a precise and lucid account of the development of mathematics and astronomy in India over the past 3000 years. Dr. Rao begins by giving a overview of the development of mathematics in ancient India. Chapters on "Mathematics in Vedic Lore", "Laghadha's Vedāṅga Jyotiṣa", "Āryabhaṭa I", "Bhaskara I", "Varāhamihira", "Brahmagupta", and "Bhāskarācārya II" are the highlights of the book.

The book also includes a very informative account of the Astronomers of Kerala. The chapter on Srinivasa Ramanujan's contributions to Mathematics is yet another highlight of the book. A fairly good Bibliography has also been provided.

Though the book is specially addressed to the student community, it will be of interest to any one who is interested in the history of Indian mathematics and astronomy.

Whatever there is changeful in this ephemeral world, all that must be enveloped by the Lord. By this renunciation, support yourself. Do not covet the wealth of anyone.

— Iśā Upaniṣad Verse 1.

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